Evangelical Christendom

"Unum Corpus sumus in Christo."

May-June, 1915.

The Spiritual Issues of the War.*

THE subject which has been assigned to me—the Spiritual Issues of the War—is in many ways a difficult one, and I should have preferred to hear another take it, but it is not easy to say "No", to the Secretary of the Evangelical Alliance.

The subject falls naturally into two divisions—the spiritual influences of the war (1) in the non-Christian nations, and (2) in the Christian nations. The latter, however, I will take in a more restricted way presently, and only think of our own country.

No one can fail to be impressed with the great effect which this war must have on the future influence of the Church of Christ throughout the world.

One of the most striking features of our time is the new oneness of the world. The age of national and racial isolation has been left behind. I am told that the daily papers in Japan publish fuller details of the fighting in Flanders than are possible in our own papers under the present strict censorship. In less than a week after the outbreak of war the silk trade in the far west of China had been affected, and so, as this awful strife takes place in Europe, all the rest of the world is looking on, wondering and thinking, and it is impossible for the future attitude of the non-Christian peoples towards the Christian faith not to be changed for good or ill.

(1) Because of the very principles for which it is known we are contending.

The Prime Minister, in one of his great utterances soon after the outbreak of war, said in the House of Commons: "We are fighting to vindicate the principle which in these days, when force, material force, still seems to be the dominant influence and factor in the development of mankind—we are fighting to vindicate the principle that small nationalities are not to be crushed, in defiance of international good faith, by the arbitrary will of a strong and overmastering Power." In other words, most precious lives are being sacrificed, vast treasure is being spent in defence of the principle of the sacredness of nationality, in recognition of the truth that nationality is God's gift, the birthright of every people, and that each nation has its own individuality, which, for its own sake and for the sake of the contribution which it can make to the common life of the world, must be preserved, and must be developed and ennobled to the utmost.

Such tremendous and permanent emphasis on this principle as the war is giving is going to cause the tide of nationalism to flow still more swiftly, to increase national self-consciousness, and to awaken and strengthen the hopes of those nations which have either had their own ancient

REV. CYRIL C. B. BARDSLEY, M.A.
(Hon. Secretary, Church Missionary Society).

* Address given at the Annual Meeting, May 12th, 1915.

civilisation, different in character from the civilisation of the West, or who have been among the backward races of the world.

The effect is illustrated in Japan and China. As new knowledge, fresh thought, higher ideals, have rushed into these countries like a flood, there has arisen dissatisfaction with things with which they were content before. Old customs are left behind, new systems of education are inaugurated, and new standards of life and morals are found to be needed, if these nations are to advance along the path of progress. But outward changes are insufficient, the old truth is discovered that righteousness exalteth a nation. The old religions are found unequal to meet the new exigencies, to solve the new problems. With increasing education there is a steady drift from them into materialism and atheism, and thoughtful men who know their country's greatest needs turn towards the Christian Church and ask in their hearts whether Christ can meet their need and provide those forces of purity, truth, honour, and strength which are essential for stability and true development.

This war is going to hasten the growth of nationalism throughout the world. Nationalism, sooner or later, is found to depend upon character; character is realised to depend upon religion. Consciously or unconsciously, hands are held out towards the living God, and the Christian Church can unfold Christ as Lord of human life and Saviour of the world.

(2) In another and more obvious way our conduct in this war is going to affect our influence for Jesus Christ.

The tax upon our powers of self-control becomes greater and greater as the provocation grows more intense. It is our absolute conviction that we entered into this war for righteousness' sake, and that we are fighting with clean hands. Any soiling of our hands, any adoption of methods akin to those of our foes in cruelty and frightfulness, will be noted and remembered, and will injure our witness as a Christian nation. On the other hand, the maintenance of methods which are honourable, the example of strength without arrogance, of courage with gentleness, of tranquillity with self-control, will impress the world of spectators. In such ways as these the Spirit of Christ can be revealed.

And when the end of the war draws near —God grant that it may be soon—it will only be by His grace that we shall be able to avoid grave and far-reaching dangers, and arrive at those decisions which will count most for the hastening of God's Kingdom throughout the world. Each one of us knows that in our individual lives there are times when some decision must be made, the character of which will weaken or strengthen for many days afterwards our spiritual life and our power to lead others nearer Christ. So it will be with us as a people, but on a scale so vast, so responsible, under conditions so difficult and complicated, that we need to prepare, in any way possible, by thought and prayer for those days, and to pray that as a people nothing shall be done to embarrass our spiritual future, but that God's own purpose for England in the world may be carried out.

I have only suggested, very inadequately, one or two lines of thought. It is a fact solemn to an extent beyond all words, that in this war the spiritual issues of the world are involved.

And what of the spiritual issues at home?

No nation can pass through this experience without being nearer to God or farther from Him. This is true of all classes. It is true of the children. It is an intensely solemn thing that they are not only watching the war, but watching us. The way in which we think about it, speak about it, pray about it, is going to have incalculable influence upon the next generation.

It is true of ourselves. Ultimately the spiritual issues of the war are determined by its effect upon the individual, upon us, and such as us.

Without looking too far ahead, there are several issues which we may help to bring about.

(1) A new realisation of the nature and awfulness of sin.

War reveals sin—its hideousness and cruelty. We discern it, ghastly beyond all description, and as we see its results in German action, we are resolved at whatever cost to defeat it and cleanse the world of it. We need to be possessed with the same indignation in face of the sins of our own land,—white slavery, impurity, drunkenness, luxury, every other form of self-indulgence, sweating, class selfishness, jealousy, and greed. "Ye that love the

Lord, see that ye hate the thing that is evil." It would be a noble issue of the war if the Church were to rise up and sweep away in a torrent of righteous anger the awful sins which stain our national life.

We are often reminded that the future of the Empire is at stake; the future of the Church is also at stake. The Church to-day has her opportunity. We have discovered that science and knowledge and gradual processes of development and organisation cannot save nations; nothing less is needed than a new spirit, new ideals, new moral forces. The Gospel of the crucified and risen Christ alone can redeem man from iniquity, and purify unto God a people for His own possession, zealous of good works. If the Church fails now in her witness to Christ, she will have betrayed her Lord, she will have forfeited her place in the life of the nation.

(2) Less reserve about spiritual things.

A clergyman working in the R.A.M.C. says that since he joined that body he has come to the conclusion that the men are not so far from God as he thought. They are longing after Him, but desperately shy of showing it. They only want a strong lead in the right direction and they will follow it. It is not the thing now to ridicule Christianity, and champions of it appear in unexpected quarters. In the upheaval of life which has come through the war, the value of the Christian experience is coming to the front. Conversion is not the rare thing among the men which it is in many of our parishes at home. Mr. Burroughs has reminded us that the spiritual issues are being largely determined out in France: the permanent spiritual issues will be still more largely determined by the spiritual condition of the nation when the men return from France.

This is a time of unique opportunity to witness for Christ. The universal human interest in God and the things of God has been awakened. It is the duty of every man of God to live so close to Him that others shall know it. We can all help to create an atmosphere in which struggling souls shall flourish, not be choked.

(3) A greater freedom about spiritual things would lead to a new fellowship and a new sense of corporate life.

If there is to be an atmosphere in which the new faith of men can live and deepen, we must strive to leave behind some of those things which have so sadly hindered men in the past. It will help us much if we approach some of our old positions from the standpoint of the men who at home and abroad are entering into new faith in Christ, rather than from the stereotyped standpoint from which we have looked at them before. I have only time for one example. We have grieved over the divisions which separate so deeply those who bear the name of Christ in this country; we have mourned over them because of the hindrance which they have meant in our own spiritual life. Should we not grieve over them still more now as we realise how they may hinder the coming of a new and widespread faith in Christ? What can we do? We cannot suddenly heal divisions: any rush towards reunion is going to hinder rather than help the attainment of our goal; but we can cultivate a spirit of more Christian sympathy with those who differ from us, we can refrain from treating one another as mutual suspects. We can believe in the honesty of one another's convictions and try more seriously to understand one another's positions. Here the religious Press can help us much. We must witness for the Truth as it has been made known to us, but we must contend against a party spirit.

The time has not yet come for reunion, but it is a time for a new brotherhood in religious things. This may arise in such days as these, if we will let it. Men will be attracted into the household of God by one and another different members of the family, and they will be retained there as they see that family, with its diversities of gifts, bound together by a common love.

At this time the World's Evangelical Alliance has surely a very special vocation, being in touch with God's most earnest people in many parts of the world. There are few tasks more responsible than that of giving guidance to others in Prayer, for grave harm as well as help may result. The work of the Evangelical Alliance is not limited to the calling forth of Prayer, it includes the opportunity of influencing the character of the Prayer which it calls forth.

We need to draw near to the Person of Jesus Christ. We do not know what is before us, but we do know that Christ alone holds the clue to the awful labyrinth in which we are wandering. He won through with all the powers of hell arrayed

against Him. What were His weapons against all the sin and malignity and misunderstanding that opposed Him?

(1) A faith in God's ultimate purpose which never forsook Him. "This is the victory which hath overcome the world, even your faith."

(2) Love which never weakened—love which went with the most intense hatred of sin. He who said, "Love your enemies," made also terrific denunciations against sin—but He died for the sinners.

(3) Sacrifice which knew no limit. We are beginning to learn something about sacrifice to-day. It finds expression in different forms—the father giving his son, the son giving himself, a new simplicity of life, the leaving behind of prejudice and narrowness, the setting apart of time for thought and prayer—sacrifice which means the dying to self and the living unto God and His purpose.

And this takes us to the one place where all our hopes are centred, and whence all new spiritual forces are derived—the Cross of our Lord Jesus Christ. The spiritual issues will be determined as God's men and women gather there one by one.

CYRIL C. B. BARDSLEY.

Notes.

The Call to Service and Prayer.—An encouraging feature of the present is the apparent awakenment of many to the place and power of Prayer on behalf of the War. One of our London evening newspapers recently inserted a leading article on the subject. Many have prayed without ceasing during the past ten months that the national conscience might be awakened to realise the hand of God in the War, and to a sense of humble dependence upon God, leading to humiliation, confession, and supplication. These prayers are being answered. Righteousness exalteth a nation; and it is increasingly evident that as a nation we are engaged in a Holy War. It is no longer a question whether the German theologians, who figured so prominently and spoke so forcibly at the commencement of the War, were justified in the views they expressed on the War in its relation to Christianity, and British Christians. If any small section of Christians in England preferred to remain neutral, or sought on various grounds to maintain that all warfare is unjustified, they have come to realise that it is no ordinary struggle, and that the German conduct of the War is in defiance of every principle of true Christianity. The torpedoeing of the *Lusitania* and the use of poisonous gases have brought about the change of thought on the part of those who have hitherto appeared to be unwilling to arrive at a decision. It is with deep sorrow that we have to speak thus. But facts are facts and must be treated as facts. Moreover, thus far no expression of protest or sorrow for these acts on the part of the German theologians or other Christians in Germany appears to be forthcoming. We can only hope that the future will reveal that it was otherwise. Too much reliance must not be placed upon reports which appear in newspapers, but if such reports are true, it would seem that Germany not only seeks to justify these inhuman acts, but glories in asserting that they are nothing as compared with their preparations and intentions concerning the future. We are told, too, that in the conduct of the War the German nation is absolutely united as one man. Can this be true? Far be it from us at this trying time to do or say anything which might render still more distant the possible hope of future *rapprochement* and co-operation with German Christians. Christianity itself, however, calls us, and each one who rightly divides the Word of Truth to dissociate themselves, at whatever cost, from anything spoken or unspoken which would give, or seem to give, to such acts and atrocities as those referred to any other than their rightful description, devilish. It is a Holy War.—"Christ *versus* Nietzsche"; and following Christian experience since the earliest days of

Christianity, a Holy War demands other than carnal weapons. The munitions of a Holy War include Prayer and Intercession. We rejoice, as we have already remarked, that so prominent a place is being given to this subject at the present time. May the national conscience hereon be further awakened.

Prayer Study Bands.—It is a matter for consideration whether, in view of the urgent need for Prayer, the subject does not call for treatment from the standpoint of education and organisation. It is possible to talk about the need for shells, and yet apart from skilled workers and necessary machinery, all talk would not meet the need. It is possible to talk about the need of Prayer, but unless Christians, individually and collectively, can be brought in larger numbers to give themselves to the habit and service of Prayer, talk will not meet the need. We are accustomed to hearing much concerning Missionary Study Bands. We warmly commend their purpose and rejoice in their number; but experience and the urgent need for sustained Prayer utter a call for *Prayer* Study Bands, in which men and women may be taught *how* to pray, and what to pray for. Prayer meetings are unpopular because of the trivialities and selfishness which are too often present. In no place do we need true revival so much as in the prayer meeting; a revival intellectual as well as emotional. The Churches might well adopt a campaign of Prayer Study by which many who at present find themselves without purpose or petition in Prayer might become proficient, at first in private and then in the more public place of approach to God. "Praying in the Holy Ghost" is an outcome of sanctified intellect. There is no subject connected with the work of the Christian Church which calls for earnest reconsideration than that of the average prayer meeting. One hesitates to say, speaking generally, that united prayer meetings are a failure; but as with other long-established institutions, representative of Christian effort, they have come, or are coming, under the searchlight of criticism, and, in some respects at least, are found wanting. This is not the place for a studied criticism of present-day prayer meetings, but we throw out a suggestion, and this in all reverence.

Family Prayers.—The meeting held in the Queen's Hall, Langham Place, W., on Monday afternoon, June 7th, was a remarkable one. We are going to press too early to include a full report in the present issue of EVANGELICAL CHRISTENDOM. It will appear in the next issue, July-August, which we hope will be posted in the early days of August. The Queen's Hall seats nearly 2,700 people. Despite a blazing hot day it was crowded out, and we believe some hundreds were unable to gain admission, having neglected to provide themselves with the necessary tickets. Drawn from all ranks and classes, the audience came together to honour Lord Roberts' personal testimony to the practice for fifty-five years of Family Prayers. It was in all respects a remarkable gathering. The Archbishop of Canterbury presided. We hope this meeting may prove to be the forerunner of future gatherings on similar lines. Representatives of the Church of England and the Free Churches, both clerical and lay, were brought together on lines which led to a repetition of the comment of early Christian times: "We never saw it on this fashion." Devotional throughout, the meeting was inspiring and fruitful. Of this there is already abundant evidence. We shall have more to say concerning the occasion in the next issue. Steps are being taken to follow up the meeting, and the hope is expressed that the London meeting may lead to similar gatherings in the Provinces.

The Forward Movement in Ireland.—Beyond the strain and distraction of the War lies the future, and the responsibility created in regard to the things related to the Kingdom of God, in the light of the Gospel and its claims upon mankind. It is the hope of many that a great religious revival will issue from the present war. It would be premature to endeavour to forecast the nature of such a revival, should it please God thus to visit His Church and the world. Whether or no, it is our bounden duty to prepare and be prepared to seize opportunities for the advancement of the things which accompany Salvation

after the temporary dislocation of international co-operation caused by the War. The home field presents no such obstruction to organised and united effort. Our friends in Ireland realise this, and we rejoice to record the circular letter, influentially signed, which appears below. At the time of writing this forward movement is in course of development. We hope, however, to be able to return to the subject again before long, and to report progress.

THE WORLD'S EVANGELICAL ALLIANCE

(British Organisation).

IRISH BRANCH.

DEAR SIR OR MADAM,

Since the year 1846 the Irish Branch of the Evangelical Alliance has exerted an important influence for good in promoting Unity and Co-operation on Scriptural lines.

Amidst the many anxieties of the present time, and the remarkable opportunities for Gospel work which are almost everywhere apparent, it is felt that an urgent call has come to the Christian people of Ireland to join in a united forward movement in the service of God. No prospect is more moving and inspiring than the consideration of the issues from the War in their relation to the spiritual life of the Nation, and it is strongly felt that we ought to be prepared now, so that on the conclusion of Peace we may be able to meet the situation with an Organisation including a practical programme of spiritual work, devotional, missionary, and evangelistic.

Accordingly we feel it to be an imperative duty devolving upon us to reorganise the Irish Branch of the Evangelical Alliance, in hearty co-operation with the London Council, and as an affiliated Branch of the British Organisation, now an incorporated body. We appeal to you and to all earnest Christians in Ireland to unite in this enterprise. Under the proposed reorganisation the future may be, with the blessing of God, full of hope and promise. Steps already taken have the hearty approval and support of representative leaders in all the Protestant Churches.

The London Council, in addition to £300 so generously given 18 months ago to assist in clearing off the deficit of the late Irish Branch, have promised all possible help in reorganising the Irish Branch of the Alliance on the lines laid down. MR. HENRY MARTYN GOOCH, the General Secretary of the British Organisation, has promised to visit Ireland, and to attend a SPECIAL MEETING in Dublin to give the matter further consideration, to be held (D.V.) in the Molesworth Hall, 40, Molesworth Street, on Wednesday, June 16th, at 4 p.m.

We earnestly invite you to attend this meeting.

LANGFORD, K.C.V.O.; WILLIAM BAILLIE, M.A.; ALEXANDER BREDIN, Colonel, I.S.O.; HUGH D. BROWN, M.A., B.L., President Baptist Union of Ireland; WILLIAM DAUNT, M.A., Archdeacon of Cloyne; J. S. FLETCHER, D.D.; ALEXANDER FULLERTON, Methodist Minister; JOHN E. GREEN, Methodist Minister; T. C. HAMMOND, M.A.; J. HAMILTON HUNTER, J.P.; J. CRAWFORD IRWIN, B.D.; H. B. KENNEDY, M.A.; ROBERT G. MCCRUM, D.L., Armagh; HENRY MONTGOMERY, D.D., Belfast; J. HOWARD MURPHY, D.D., Cork; R. MIDDLETON PERRY, J.P.; SAMUEL PRENTER, D.D., LL.D.; R. WADE THOMPSON, Captain, D.L.; R. H. PRIOR WANDESFORDE, J.P., D.L.

Sunday Observance.—We return to this subject in view of further letters which we have received, pointing out the need of some organised protest concerning the increasing crop of Sunday newspapers. Unfortunately, almost any reference to this subject is interpreted by many as necessarily involving views concerning Sunday observance which tend to reverse God's plan and order of "the Sabbath was made for man." Without labouring this point, we draw attention to the fact that Sunday newspapers are unnecessary, and, in fact, are not printed primarily to supply news, this being provided for at Government Post Offices, where war telegrams and other news of an urgent character may be found. Quite recently two new illustrated Sunday papers have been added to the long list of those already in issue. Referring to these papers a correspondent writes:—

> "Neither of them is the Sunday edition of a daily paper, so that letters to the editors from those who dislike them cannot be accompanied by a threat to discontinue subscribing; they therefore fall flat. The

circulation must be attacked directly, whether by diminishing the number of subscribers or preventing their increase. The present subscribers would probably remain unaffected by a protest launched at a religious meeting, but these are times in which even members of Christian families are led away and buy a Sunday paper owing to their anxiety to see the latest war news. To these, apart altogether from the spiritual aspect of the case, it might be pointed out that these papers are not printed to supply news, that is provided by the Government notices in the Post Offices, but they are deliberately arranged to attract, by means of articles with telling titles and signed by well-known names, a public which has learnt to lean much on its favourite journalists. To disregard the appeal of such a galaxy of prominent names means self-denial, and it is on this footing that the protest must be based. It does urge upon Christians to avoid, perhaps to give up, for their own souls' sake, for the sake of the souls of others, for Christ's sake, something that they would naturally enjoy, but that very fact may, by the blessing of God, find a responsive echo in many hearts."

Evangelical Alliance Agents.—We have excellent news from the various agents of the Alliance in the countries where they are working. Two communications are to hand from Mr. Adam Podin, one from the South of Russia, in which he speaks of "sowing by all waters where the Master leads." At the time of writing Mr. Podin was 2,000 miles from his home, and he adds, "the Word has not lost its power, and there is plenty of hunger after the bread that perisheth not. We are much in prayer for our united armies and navies, that the Lord will soon break the power of the subtle enemy and give us the victory." In a later communication Mr. Podin had safely reached his home, and he speaks of his visit to the South as having been "a fruitful journey involving plenty of work."

Our agent in North Africa, Mr. Falzon, is hard at work. His latest letters bring encouraging testimonies concerning God's blessing. His field of labour is a difficult one. Mr. Falzon has recently been married, his wife being an earnest Christian, who is already proving the greatest help to him, not only in study, but in his evangelistic labours among the Maltese at Tunis. By request of the Council Mr. Falzon recently paid a visit to Malta. His report, after returning to Tunis, is of an encouraging nature. It is not for publication, but we shall be pleased to send a copy to any who apply for it. The war conditions prevailing in Malta, and other reasons, make it desirable that Mr. Falzon should remain in North Africa for the present. We ask a continuance of prayer for him and his wife. Our Colporteur in Malta too is accomplishing good work. Unfortunately this cannot be reported on in the public Press, but we endeavour to keep those specially interested informed by circular letter. It is a happy fact that, despite the War, the Alliance has been, and is able, to continue its varied operations abroad. We draw attention to the announcement on page 2 of cover, from which our readers will learn that, in addition to its normal work, the Alliance is finding openings for extended effort, for which we greatly need sustained and generous contributions. At the time of writing, apart from our General Fund we have exhausted special funds which were in hand for the needs of agents and work in Malta, North Africa, and Russia. These commitments involve an annual expenditure of £350, excluding travelling and other expenses and the supply of Scriptures, &c., for distribution. We need and ask for special contributions, at least £500, on this account. It can all be spent during the present financial year, and of course more could be utilised. In fact, the Annual Report, now in preparation and to be posted (D.V.) with the July-August issue of EVANGELICAL CHRISTENDOM, states that "if the necessary funds are forthcoming, the Council hope to employ a second Colporteur in Malta." Who will help?

Conference in Holland.—Reference was made in our last issue to the activities of the Dutch Branch of the Alliance. We have just received the printed programme of the Annual Conference of the Dutch Branch, to be held, as usual, at Zeist, Holland, on June 21st, 22nd, and 23rd. The programme is an interesting one, and includes as speakers the names of many well-known clergy, ministers, and laymen in Holland. Apparently no representatives of other countries are being invited to take part this year.

The Week of Prayer, 1916.—Before many of our readers have received this issue of EVANGELICAL CHRISTENDOM the preliminary draft Letter of Invitation and Programme for the Week of Prayer, 1916 (January 2nd–8th, D.V.), will be circulating for signature by the world representatives of the Alliance. Already letters have been received from distant parts, including China, Japan, Korea, &c., looking forward to the 1916 observance, and either making suggestions or asking for grants in connection therewith. It is within the bounds of possibilities that countries at present isolated by the operations of war may be included in the 1916 observance. This raises the question of Peace, which ought to engage our earnest prayers. Even if the war continues into next year, steps will be taken as far as possible to secure the circulation of the Programme to belligerent countries.

Laymen's Missionary Movement.—We have received from Mr. T. C. Bateman an important and timely pronouncement entitled "The War and the Future." It is issued by the Laymen's Missionary Movement in the United Kingdom. We have followed with interest and personal support the formation and subsequent operations of this excellent Movement, which has associated with it the names of some of our most prominent laymen representing Christian thought and work. The pamphlet referred to (copies of which may be obtained in small quantities free from the Secretary of the Movement, Mr. T. W. R. Lunt, 3, Tudor Street, London, E.C.) is "an attempt to focus attention upon central issues from the present chaos running throughout Europe, to learn its lessons, and to deepen among our people a solemnising and quickening sense of the purposes of God for and through our nation." We further quote from the pamphlet: "Out of the collapse of civilisation" [unless this collapse is intended to refer to German *Kultur*, we think there may be some unprepared to admit a total collapse which the statement seems to imply.—ED.] "as we had known it; out of the utter failure of the ways of thinking and acting which, in our self-sufficiency, we had chosen, we may be led into a new and better world. The road thither is plain, if it is hard. It lies in our return in penitence to God, whom we have neglected; to the first principles of Christ, which we had set aside. It lies in accepting the Lordship of Christ for ourselves as individuals, for society and commerce, and for national life." These are good words, as the pamphlet itself is full of suggestiveness and practical precept. We wish the Laymen's Missionary Movement all success.

The Critical Hour and the Duty of Christians.—Dr. Campbell Morgan recently made a significant pronouncement on the duty of the Church in this time of national crisis during the morning service at Westminster Chapel. After reading the lesson from Proverbs viii. 11-17 in the light of the national aspect of its teaching, Dr. Morgan said:—

"I want to speak one word of a national character to my own people, and to any Christian people who may be gathered with us in this hour of worship. We are all this morning conscious of the critical nature of the hour in which we live. I, personally, thank God that events are compelling our own people to understand the real meaning of this hour in the history of the world and in the interest of the Kingdom of God. My word this morning, a word which I cannot refrain from speaking, has to do with the new Government which has been formed. I want to say concerning it that we do not understand some of the incidental reasons leading to this great change. Therefore, you will forgive me if I say in a blunt sentence what I might say at greater length—it is well for us all that we do not pretend to understand these incidental inner meanings. We have to face the great fact to-day that in the Government of the hour there is a union of differing parties in this great State. The Government now consists of a selection of tried and trusted men. We need to remind ourselves that there has taken place the creation of a Cabinet that leaves no alternative in principle, however it may be changed in personnel. That is to say, this Empire to-day is under the control—so far as human authority is concerned—of a Government that cannot be changed. We have no alternative. I hasten to say I am not lamenting; I am rejoicing. I feel that we need to thank God for what has been done. We need to remind ourselves to-day that, so far as we are able to judge our fellow-men, those who are now placed in charge of affairs are men who are God-fearing, and men who love righteousness.

"What, then, is the Church's duty to-day? First and foremost, and ceaselessly, it is that of intercession on behalf of those in authority, that in all their consultations they may be so guided by that Divine wisdom that cannot err, that things of minor importance may be overwhelmed and forgotten, as they stand together with a full sense of their responsibility in the presence of this crisis in the national life. I say our first duty must be that of intercession. If the Church of God—and I use the phrase as I love to use it, in a true catholic sense—may at this moment but become in our own country and throughout our Empire the institute of intercession which it is intended to be, then we can strengthen the hands of our rulers, and their hearts and minds, in ways we hardly dream of.

"We need, however, not only to be people of intercession, but people exerting influence upon the nation. If for a moment there does seem to be something a little controversial in my next sentence, you will bear with it. I have long believed, and do believe, that the State cannot establish the Church; but I believe it is the business of the Church to establish the State. Our work at this moment is to stand in the midst of the national life for unity, for discipline, and for full and strenuous effort in every way on behalf of the great things of righteousness.

"Why should I say that here this morning? I reach but a very few. I cannot reach the whole Church. I say it only that I may lay upon every Christian soul, man, woman, youth, maiden, their personal, individual responsibility. We must live to-day in the Church and in the home, in our places of business, in all our conversation with men, as those who will refuse to recognise or discuss differences, either within the Government or anywhere else, in the hour of our national peril and opportunity. We must stand for discipline, and I make appeal to you this morning, my brothers and sisters in the faith, that the only true attitude of the hour is that of placing implicit confidence in those men who are now in authority; and that we at least of the Christian Church should be done with all criticism which asks for information which cannot be given, that levels at any man or number of men attacks which are unworthy because they cannot be replied to. Having faith in God and His government, we by our faith in these men, who are appointed to office, and by our loyalty and devotion, and, above all, by our intercession, must strengthen their hands. Surely it is too late in the day to enter into argument on whatever may be the minor reasons of our present conflict. We are confronting unveiled iniquity. It is far more than a national matter to-day. It is a matter of the world and of the ideals of life for which our Master stood; and only as we stand together in prayer, unity, discipline, strength, confidence, and courage can we hope for victory. For that we do hope, for that we pray; and, more, we are assured it will come.

"May God keep us free from panic and from all that is unworthy in this hour."

Our Successful Anniversary.

THE sun shone brightly on Wednesday, May 12th. The warmth of its rays penetrated the early mist, a feature of London atmosphere, and gave to our Anniversary Day balmy and bright spring weather. Russell Square, with its leafy gardens, looked its best; even the pessimists were, temporarily at least, a miracle of transformation; and it only needed the striking of 3 o'clock to realise the hope that our Sixty-ninth Birthday was going to be remarkable for favour with God and man.

Anyone surveying the large King's Hall of the Holborn Restaurant at the hour mentioned would have agreed that the World's Evangelical Alliance had renewed its youth. The scene was an animated and inspiring one. A large platform had been erected, but it failed to accommodate all those whom we had hoped to see on it. Sir Andrew Wingate, K.C.I.E., was in the Chair, and supporting him were Sir William M. Ramsay, D.C.L., Sir Robert Anderson, K.C.B., LL.D., Prebendary Webb-Peploe and Mr. John Wood (Hon. Secs.), Prebendary Fox, Prebendary Webster, Canon Barnes-Lawrence, Rev. Dr. Monro Gibson (Moderator, Presbyterian Church of England), Rev. J. W. Ewing, D.D. (Past President, Baptist Union of Great Britain), Rev. D. J. Findlay, of Glasgow, Rev. Harrington C. Lees, M.A., Rt. Rev. Bishop Hassé, D.D. (Presiding Bishop of the Moravian Church), Rev. W. Fuller Gooch, Rev. J. B. Barraclough, M.A., Rev. P. T. R. Kirk, M.A., Rev. J. G. Train, Rev. J. T.

Fulvertaft, M.A., Mr. Martin H. F. Sutton, Rev. J. M. Laycock, M.A., Mr. Arthur H. Habershon, Mr. J. B. Braddon, the General Secretary (Mr. H. Martyn Gooch), and many other influential friends.

The opening hymn,

"God the all terrible
King who ordainest,"

sung to the tune of the Russian National Anthem, gave to a war-time anniversary a fitting reminder of our Allies, bravely fighting in a righteous cause and for a victorious and conclusive issue from the struggle in answer to the prayer, "Give to us Peace in our time, O Lord." After Prayer by the Rev. J. G. Train and Rev. H. C. Lees, Prebendary Webb-Peploe presented in forcible and inspiring words a *résumé* of the Annual Report. In a brief space of time the Prebendary condensed much valuable and interesting information, and he was warmly applauded on resuming his seat.

MR. H. MARTYN GOOCH, after expressing regret that Colonel Douglas-Jones (Hon. Treasurer) was unable to be present on account of absence from London, presented the following brief financial statement. Mr. Gooch said:

"It has not been customary at annual public meetings of the Alliance to bring before the members and friends a financial statement other than any reference to finance embodied in the Annual Report. Financial statements are usually expected to record a deficit—an excellent incentive with which to start a new year. It is, however, a happy fact that we have been able for successive years (at least for the ten years of my official connection with the Alliance) annually to meet the members and friends of this Alliance minus a deficit. But we have entered upon a year which will put this satisfactory position to a severe test. Nevertheless our faith is in God. The work we are doing, that of promoting practical unity and co-operation 'that they all may be one,' lies near, very near to the heart of the Saviour. To help it, and that generously, is to lend to Him.

"The year which has just closed has been one of anxiety to the Evangelical Alliance as to other Societies. The Council therefore the more gratefully acknowledge the self-sacrifice and generosity of members and subscribers which have contributed to a favourable financial position on March 31st.

"When the Annual Report is circulated it will be seen that economies have been effected during the past year, which to some extent account for the carrying forward of a balance in hand. But the favourable position from which we enter upon the responsibilities of another year is reduced to one of immediate need by the fact that already important work in hand accounts for more than half the balance carried forward. Hence, despite an excellent close to another financial year, for which we thank God, we are still dependent upon Him and upon the sustained generosity of the members, subscribers, and *new friends*, to meet the responsibilities of the ensuing year.

"One paragraph in the Annual Report will be found to refer to the serious loss of income occasioned by the home-call during the past year of liberal supporters. We mourn their loss, and thank God for the generous spirit which accompanied their love for and devotion to the Alliance. But who will fill the gaps thus created? An emphatic and urgent sentence which you will also read in the Report, in leaded type, is that which states, '*If the work is to be continued at its present dimensions, and to develop, it is essential that there should be a large increase in the number of contributors.*' Who will help to bring this about?

"The Alliance has no endowments and no contingency fund. Unlike some organisations, which can draw upon investments at critical periods, its funds entirely rely upon the prompt payment of subscriptions, and generous donations. During the summer months our anxieties are emphasised, for though receipts at this period of the year are usually reduced, the work continues; this year its normal pressure and responsibilities being increased by special claims arising from the national and international situations—an instance being the heavy expense of the Queen's Hall meeting to promote the National Revival of Family Prayers. On these and other grounds the Council appeal for sustained support and for special gifts. If spared until the close of the present financial year, we hope it may be possible to report that this appeal has not been in vain."

SIR ANDREW WINGATE spoke, all too briefly, generously curtailing his remarks in the interests of the speakers to follow,

but his address was full of encouragement, being a statesmanlike review of current events which arrested attention and called forth warm appreciation and applause. Sir Andrew said:

"We may congratulate the General Secretary, Mr. Gooch, not only upon the conclusion of a splendid year, which you have heard so ably summarised by Prebendary Webb-Peploe, but upon the Platform and Speakers that he has gathered here this afternoon. We thank him for the work he has undertaken in getting together such a splendid meeting in such a difficult year.

"I have only three remarks to make. One is that as we look at the ruin of respect for Christian principles, and at the denial that the Bible has any authority to speak to kings or to control armies; as we look at that devastation wrought across the water by Germany, we are sensible what a splendid work the Evangelical Alliance has been able to do during the decades that have passed, while standing for the authority of the Bible, from cover to cover, and the fact that it is impossible to suggest that truth can speak with the lips of falsehood without undermining the general standards of a whole country.

"The second point is this. Looking at things from a practical point of view, one would have liked to have seen the brotherhood of the Churches come a little more into prominence. The practical point is that if that were so, thousands of young clergymen could be spared from England and Scotland, where they are distributed, two or three in a small village, when there are millions of peoples in India and China outside the sound of the Gospel altogether.

"The other point is that I think we lack a great deal of spiritual power in these days, because we are struggling as Churches in this country to place a property mark upon the sheet, instead of unitedly joining in earnest prayer, which is needed in these days to lead our armies and navies into victory. But the point that I am chiefly interested in is the effect of these conditions upon our Empire in India. It has been very properly stated that occurrences to-day get a very wide circulation. But that applies also to any decision taken as to what relates to the Mission Field. One feels that these decisions, which are largely influenced by local conditions here at home, are read to-day in China, and Japan, and India, and Africa, by native Christians everywhere, who form their own conclusions. What one fears is that we are preparing the way in that great Empire of India for a caste system of Christianity, and if we cannot in that Empire, as Christians, sit together at the Lord's Table, never mind what Church we may belong to, we are laying the foundation of a caste which will produce, perhaps, untold calamities in the future."

The addresses given by Sir Wm. Ramsay and Rev. Cyril C. B. Bardsley are included in this issue of EVANGELICAL CHRISTENDOM. Preceded and followed by earnest Prayers by Canon Barnes-Lawrence, Mr. John Wood, Rev. W. Fuller Gooch, and Prebendary Fox, they were exceedingly helpful. The devotional aspect of the meeting was emphasised throughout. The Benediction, followed by the National Anthem, closed a memorable Anniversary Meeting, after which nearly 200 invited members and friends assembled in the Throne Room for the Conversazione.

How shall we Give?

GIVE—as the morning that flows out of heaven,
Give—as the waves when their channel is riven,
Give—as the free air and sunshine are given;
Lavishly, joyfully, utterly give.

Not the waste drops from thy cup overflowing,
Not a faint spark from thy hearth ever glowing,
Not a pale bud from thy June roses blowing,
Give as God gave thee, who gave thee to live.

Pour out thy life as the spring shower pouring;
What if no bird through the pearl rain is soaring,
What if no blossom looks upward adoring,
Look to the Life that was lavished for thee!

Give as the heart gives, whose fetters are breaking,
Life, love, and hope, all thy dreams and thy waking,
Soon at life's river thy soul-fever slaking,
Thou shalt know God and the gifts that He gave!

From "The Missionary Review of the World."

Missions in Turkey; their Past and Present.

By Prof. Sir William M. Ramsay, D.C.L., &c.

In that large subject which has been set down to me, I desire to offer some remarks only about the relation of the Missions in Turkey to the Mohammedan population by which they are surrounded. You are aware that, strictly speaking, there are in Turkey no Missions to Mohammedans. The American Missions, which extend over the whole of the country, are under agreement with the Government not to attempt to proselytise Mohammedans; and the British Missions I think, are, entirely directed to the Jews. But it is most interesting to observe the effect which indirectly these Missions exert upon the Mohammedan population surrounding them, and to which they do not address themselves directly.

There are many difficulties besetting Missions in their relation to the Mohammedans; and even the very excellences and virtues of Mohammedanism constitute an increase in the difficulties with which the Missions are face to face in their relations to the Moslems. The spirit of contentment, of absolute, perfect contentment, with their surroundings and with their faith is, in some ways, a very charming feature of the Turkish Moslem population. But that very spirit of contentment is opposed to, and destructive of, the desire for anything better, whether materially or spiritually. He who is absolutely content with what he is, and with what he feels and thinks, desires nothing more. And yet it is really a beautiful thing to come in contact with a man who is perfectly contented, to whom the world has nothing more to give. A few—in fact, a fair number—of the Turkish Moslem population have that feeling to an extraordinarily complete degree, and most Moslems have it to a certain degree, though there always remains in the mind of almost every Moslem, so far as I have ever come in contact with them, a feeling that, after all, gold is the one ideal to worship in this world. You can, in your dealings with the Greek population, always rely on the fact that the poorest and least educated Greek can at once understand that you may be in the country working and travelling for pure ideals. But I have never come in contact with any Moslem who could think that I was in the country for any other purpose than to get gold; and the fact that my wife and I have been coming and going for thirty-five years, and must obviously therefore have been carrying away great amounts of gold every year, only produces the belief that we have been uncommonly clever in doing it without ever being detected. I believe that the secret of very considerable influence that I had at one time among the Turks was due wholly to the fact that I had never been detected, and yet had been so successful.

But to come back to the better side of the Turkish feeling, that feeling of contentment. It produces in them a certain sense of dignity which is very impressive and charming. Take their feeling of equality. As all men are content, rich and poor, beggar and wealthy person, you have among them a certain feeling of equality, and this equality is especially shown when they are in the presence of God in a mosque. It also appears almost equally in many of the affairs of common life. When we contrast it with the class distinctions in Great Britain, the hostility between workers and employers, the deep chasm that shuts off unemployed or unemployable, or the extremely poor and destitute—a chasm which through my life has, at least in Scotland, grown broader and deeper and more difficult to cross—one feels that we in the West have lost something of the spirit of Christianity, and that the Moslems have retained it.

If I can read history, Islam began as the first successful Protestantism. It was a rebellion against certain evils of the "Orthodox," *i.e.* the Greek, Church; it was the first successful attempt to create a structure in opposition to the insincerity of

the Orthodox Church. Islam has gone far astray, it has wandered widely from the line on which it was first begun, and its path illustrates the danger to which some Protestantism is liable. But it does retain something still of its origin in Christianity, and that something has become, in a way, a real difficulty to the missionary in his relations to Mohammedans. I would illustrate that from a book recently published, a series of studies on the Vital Forces of Christianity and Islam, a book which is full of excellent things well said, and especially from the words of one of the seven missionaries who have written it. He is an Indian Moslem in origin, and he quotes a passage from the speech delivered by a Hindu speaking in Calcutta within the last two years. This Hindu drew a contrast between the so-called democracy in Europe and the caste system in India, and he argued that the caste system was free from some of the evils that the so-called democracy, with its distinction of class in Europe, has. He said: "Real democracy lies in the teachings and elevated religion of the Prophet of Arabia." This Hindu has been to Lucknow, where he visited a building which used to serve as a common place of worship during the Mohammedan rule. "While going round the edifice he asked his guide, 'What place in this building used to be set apart for the Nawab and his family during Divine Service?' This question annoyed the guide and Moslem, who said, rather excitedly, 'What? Place for the Nawab in the House of God? The Nawab stood by the common street beggar!'" In some respects Christianity has to re-model its present form, its present ideas, before it can successfully appeal to the Moslem; it has to go back to the first century. It has to study the New Testament more, and re-create the spirit of the New Testament in itself. It has to be born again. It is not merely men that have to be born again; it is the religion that they profess. We are always tending to degenerate, and we always have to re-create ourselves, we always have to be re-born. The feeling, the thought of religion that we cherish has to re-make itself, and it can re-make itself only in one way—by going back to the New Testament. It has to forget or abandon some of the things that are most characteristic of European democracy. It has to destroy wholly, root and branch, all that belongs to European autocratic tyranny. That battle is now going on, but the issues are confused, and the outcome of this present struggle is doubtful, mainly because the issues are so confused.

I would ask you to look at one or two more pictures of the Moslem beggar. I take them from our own experience in Turkey. I look at the beggar, not in the degrading mixture of Europe and Asia that you see in Constantinople or Smyrna, but right in the heart of the pure Turkish Moslem country. We have seen and talked with an old man sitting in the dust on a shady side of a wall in a Turkish village. He possessed nothing, but he wanted nothing. I have never seen a more perfect type of aristocratic dignity and fine manners than that old beggar sitting on that shady side of the wall in the dust. That shows you one side of Islam. Again, we have been visited in our tent by the head of the greatest Dervish Order in Turkey, the Mevleir. He was heir to a family that was great, noble, and wealthy in the twelfth century. He was the owner, or rather he was not the owner, for there are no owners, but he was trustee for the moment in charge of great estates. We had by chance camped for the night on one of his estates where he happened to be residing. He came to call on us and offer hospitality, and he asked for help. We had in the tent neither chairs nor stool nor table. He sat on the ground, his attendants stood round, and I sat beside him. My wife sat on the frame of a camp bed. The old man was quite blind, and he asked if we knew any cure. That was what he came for; he had something to ask. The beggar of whom I spoke before wanted nothing, but this man, one of the wealthiest and greatest in Turkey, wanted something—he wanted sight. We could only say that God alone could cure. He spoke of his helplessness with perfect resignation. He offered us the use of his house, and then he offered to send us comforts; but we needed nothing, and explained that our mission had already procured from his people all that we wanted for the night. He asked if there was anything he could do to serve or help us. My wife said we should be at a city four hours' distant on Friday, and asked if we might attend the Friday noon service of the Dervishes. He promised that we should

witness the service in its perfect form, and he kept his word. We heard the music, and saw the dance in a form in which I have never seen it since in any of the establishments where it was performed.

Now, I take another picture of the Moslem beggar. This I did not see myself, but I heard it from an Armenian mission source. There occurred a great massacre at Adana in April, 1909, the last and worst massacre which took place under the auspices and directions of the Young Turk Government, then newly established in authority after the reaction had been put down and Abdul Hamid had been dethroned. On the Adana bridge a blind Moslem beggar had his stand. A bridge is an excellent place for a beggar. He was probably very well off in private life. He was just like many other of these beggars, respectable in appearance, and, as you know, to a Scotsman there are few adjectives more laudatory than the adjective "respectable." His manners were good, many people liked him; in fact, everyone who came in contact with him was rather struck with his character. During the massacre he became impressed with the fact that he, being helpless and blind, was unable to do his part in this great duty; and by entreaties he induced some of his friends to bring to him a wretched Armenian, and with a rusty old knife he succeeded in cutting off the Armenian's head. There you have another side of Islam. The two sides are not in any sense inconsistent with each other; they both go to form a real picture of the Moslem religion. You must not forget the one, as many people do. You may be remarkably impressed with the better qualities of Islam, but you must not forget the other qualities. He was, as he thought, performing the duty of part of his religion in murdering one of the enemies of his faith.

The beggar in Islam has his recognised standing, his rights in society. He is there to afford people an opportunity of being compassionate. The adjective "compassionate" is one of the highest adjectives appropriated to God Himself. He is the compassionate, the merciful, and every person who desires to be like God has an opportunity of making himself like God by finding a beggar to whom he can show compassion. There is a story told in "The Arabian Nights" probably familiar to many of you. A certain beggar had a stand by the wayside, along which a wealthy merchant used to pass regularly back and forward between his house and his shop in the bazaars, and as he passed he gave the beggar a coin. It happened that this merchant had to go away into Central Asia on a journey for trade purposes. Before railways came into operation such a journey always took at least a year. But this merchant was detained by various circumstances year after year, and was away for ten years. When he came back again he began once more to pass along the same road between his house and the bazaars, and the old beggar was still there, and when he passed him he gave him the same alms as before. The beggar maintained that he ought to give him alms for all the time he had been away. He had by his conduct for years established a custom, and the beggar claimed that the custom should be complied with. The merchant declined, and the case was brought before the Kadi, and he decided that the beggar was right, and that the merchant must pay up. This story, which seems so unreasonable to the European judgment, shows the general tone, the platform of social judgment, which rules in Asia. It ruled in that country before there was Islam, though Islam has immensely added to the standing and claims and rights of the beggar in society. The story is, of course, emphasised and strongly coloured, but it expresses a real and important factor in the Oriental way of looking at life and judging the world and human conduct. The merchant ought to live up to the character and standard of his own heart. He was degrading himself by even thinking of refusing to pay up for the time he had been away; he was falling short of his own self; and he ought to be kept up to it by the law or the decision of the judge, if he did not himself recognise what was due by himself to himself.

In Europe we do not judge like the Kadi in that story. The Kadi's decision is contrary to all principles of European law. But I have seen or heard in the range of my own acquaintance the most extreme injustice done under the form of European law, and in full accordance with the principles of European law.

The story illustrates, too, one of the many difficulties of the missionary. But,

on the whole, the high standard of life and conduct and honour among the missionaries has exercised a great influence on the Moslem population. And their discretion, their good sense, and their judgment have, on the whole, with certain exceptions—as there must be in all human society—been excellent, and have produced a profound effect on the thought and feeling of the Moslem Turkish population, and equally, or even more so, on the ideals and aspirations of the native Christian Churches, both the Armenian and the Orthodox. Those Churches are to a certain degree purifying themselves by their own effort, and that, I think, is perhaps the best and noblest effect of mission work. I have profound sympathy with those Armenians who came out: my sympathies are naturally on the side of the Armenian Protestants—I have the highest admiration for the Armenian Protestants, and my admiration is based on what I have seen among them. They have character and self-reliance, and I could tell you many stories to illustrate that. But also I can fully appreciate and admire the feelings of those who remain in their own Church, and try to improve it and raise it from within.

I should like just for one moment to say something with regard to Medical Missions, which are in many respects the most effective of all in Turkey. There is no surer, no more direct way to the heart of a man than through the nursing and the medical care given to him when he is sick. The greatest of physicians was the Lord Himself, and almost all His miracles, with two remarkable and strange exceptions, are miracles of beneficence and kindliness and of a curative character. The effect which was produced by the mission hospitals, and again by the hospitals conducted by others as well as missionaries, during the Balkan War, and by the care taken of the sick and wounded Turks by the Christians, was very remarkable, and there were many cases in which the Turk has pleaded to be taken care of by the Christians. I could tell you some awful stories of the abominable treatment which the Turkish soldiers received from their own officers and generals.

Formerly in speaking about this subject occasionally at a meeting such as this, I used to contrast Christianity with other religions as the one great agency that aimed at peace, the one great agency that tried to gain the world for peace, and which attempted to substitute, in the relations between Asia and Europe, peaceful intercourse for the war which has for thousands of years characterised the relations between the continents. You have the tide of war sweeping backwards and forwards—at one time the Moslem fighting in Spain and in France, and another time the European fighting in the Far East. The relation has always been one of war. One had the hope formerly that Christianity was going to make itself the force which could substitute peace in the relations between Asia and Europe, and enable the European to learn from the Asiatic while he is teaching him. But now I am almost ashamed to say anything on that subject. And yet one still has a hope that the horrors of the present time are only evanescent. We have something to learn from the Asiatic mind. We have much to teach to Asia, but we have much to learn from Asia, and we have to learn something with regard to the true nature of Christianity which we are missing. This present war is the *reductio ad absurdum* of European Christian civilisation. It shows that we men in Europe have missed the essence of Christianity—some of us, or many of us, or all of us—and we have to re-create our Christianity, and part of the way of re-creation is to learn what they think in Asia, and what was thought in Asia in the first century, of the nature of Christianity and the real meaning of the teaching of Christ.

While it is well known to be an extremely difficult thing to appeal directly to the Mohammedan, there is one slight aspect of the case that I should like to put before you in conclusion. Ordinarily, the Mohammedan feels himself raised above the Christian. He is perfectly content, and he knows the Christian is not content. But there are certain sections of the Moslem population of Turkey which are entirely out of harmony with their surroundings. There are sections of the Moslem population which are a remnant of something older. Some of them are a remnant even of pre-Christian tribes and populations which have a superficial appearance of Mohammedanism. But there are some which are distinctly a remnant of Christian populations hidden under an outward

show of Mohammedanism. That is especially the case on a portion of the Hermus valley, near the west coast, where there are some villages whose population is obviously different in many respects from the ordinary Turkish population. The men have all Moslem or Arab names, but the women have Christian names. The priest wears a black hat. They have indissolubility of marriage; no divorce is permitted. That is absolutely a contrast to the Moslem gospel. And they drink wine, which is always a mark of the Eastern Christians as distinguished from the Moslems. There are many other peculiarities. I only came very superficially in contact with them, but we were told by an old friend, who used to be an attendant on the railway, and who in his later years was pensioned off by the railway and lived in a little house with garden at the station—he was a Christian Albanian, and he knew those people very well—he told us if it were not for the law and for danger to the life of any man who changed, all the villages around would become Christian the moment that any Christian teaching were placed before them.

Lord Bryce

On the immediate duty of Christian Men.

A VALUABLE article by Viscount Bryce appears in the first number of the *Layman's Bulletin*, the new quarterly organ of the Laymen's Missionary Movement. Discussing the War in its relation to Christianity in general, and to Christian men in particular, Lord Bryce says :—

"What is to be done? Is there any other influence from which so much can be hoped as from Christianity? Is there, indeed, any force other than Christianity that will bring back the world towards peace and goodwill? If there is no such other force, can something be done to revive among ourselves the inspiring power which Christianity has shown in its best spirits at its best moments? If we follow the course of history during the last two thousand years, has not the Gospel been by far the strongest of the moral forces, often and grievously as men have neglected or perverted its precepts? It is the strongest because it begins from within. All improvement begins from the individual soul. 'The Kingdom of Heaven is within you.' The nation and the State are only so many individual men, and as the men are, so will the State be.

"The Gospel of Christ is the strongest force also because it appeals to all men, and not to those only who are fit to receive learning and philosophy. And, further, it has been, and is, strong because it appeals to the noblest and deepest parts of human nature. Socrates and Plato delivered to Greece a lofty message of Duty—the duty of man to the Unseen Powers and to what was highest in his own nature. The founder of Buddhism gave a magnificent example of self-renunciation which has moved the mind of the East through many centuries. Some of the later philosophers of antiquity, as notably Epictetus and the Emperor Marcus, both taught and practised self-control and patience, and the superiority of what is ethical to what is material. The Gospel did all these things, and over and above them gave the message of Love—the love of God to man and of men to one another—and it told of the sublimest self-sacrifice for others that was ever made. And thus Christianity saved the ancient world from moral ruin, making its way among the poor and suffering, yet including the purest and highest philosophy of life.

"The problem has always been, and is to-day, how to apply Christianity to the facts of daily life. Even in the early days leaders began to go astray, some by giving an overstrained importance to minute points of doctrine, some by trusting too much to ecclesiastical organisation. Few, either of the leaders or of the mass, have ever seriously tried to apply the principles of the Gospel so as to be in the world and yet not of the world. How difficult is the task has been proved by the failures, yet the effort must always be renewed, however great the difficulties.

"The call is to each of us to begin with his own soul and his own life. We can try to think of what each can do to make the Gospel of love and self-forgetfulness fill his thoughts and guide his conduct. We can endeavour to eschew passion and bitterness. We may do what each of us can to see that our people treat with justice and consideration those innocent persons among us who belong to hostile nations. We must use material weapons against foreign foes, and trust that our arms will prevail through the power which stirs and strengthens those who champion a just cause. But we must never forget that it is by the moral forces that the truest and most lasting victories are won, and that hatred and vengeance are not only unworthy of a great nation and a Christian nation, but defeat their own aims, for they perpetuate the miseries from which the world is suffering. We must try not to break the ties that ought to bind together those who in every nation have faith in the God of righteousness and mercy, and believe that He can and will bring good out of evil."

The Reunion Outlook.

Notes and Comments.

A Holy Alliance. A PREBENDARY in the West of England when addressing a Nonconformist assembly expressed a wish to see a holy alliance between the forces that make for righteousness in England. He saw the evils that result from isolation and disunion, and compared the Christian forces in these islands to the state of our public opinion, as it seemed to Germans, before the war broke out. Germany thought we were divided and would not unite against her. She therefore thought herself able to attack France and Russia. The powers of evil are massed against the powers of good, and the pity of it is that the leader of the evil forces sees the divisions in the good. "Are not," the Prebendary asks, "the things on which we are united greater than those which divide us?" This is true, and the root of the evil is that men will manufacture into essentials matters of secondary importance. They say that union cannot take place unless we all accept what they believe to be essential, even when it is clear that these very points were unknown to the Church of the early ages, that was one in heart and outlook. The World's Evangelical Alliance stands as a Holy Alliance to which all who love and serve the Lord in sincerity and truth, and admit the supremacy of Holy Scripture, are invited to become members. Heart unity is of much greater importance than mere external unity in a common organisation. The Kingdom of God is large enough and wide enough to admit all those who are members of the flock of Christ, divided though they may be into many folds. There is equality of citizenship among all those who are citizens of the Heavenly City, and, to our great loss, we do not recognise this, and imagine that because of our ecclesiastical connection we have attached to us some superiority over others. We need the humility of Him who washed His disciples' feet if we are ever to attain real unity.

The Return to the Bible. Two great scholars during May devoted themselves to earnest pleading that men should return to the spirit of the New Testament. The Dean of Canterbury advised theological students to study more carefully the Bible in order that they might get into the atmosphere in which our Lord lived. He warned them against the too common thought that when we pass from the historical to the epistolary part of the New Testament we enter a different world. St. Paul was a contemporary of our Lord, and brought all his thought to the test of the teaching of our Lord; and as students learned the words of the Saviour, seeing the way in which His life and words were applied by St. Paul in the presence of the thought of others and the practical difficulties of life, they acquired that Christian sense which would serve them in good stead as they faced their people. He knew of one characteristic common to all congregations. They were composed of sinners who knew their needs, and the only ground on which the preacher could claim their attention was the delivery of a message of salvation. Sermons should be based on the teaching of Scripture, not on a man's opinions of contemporary philosophy, or on his conception of the events of the day. At our Annual Meeting Sir William Ramsay made a similar plea. He said we can never reach the Moslem unless we return to the spirit of the Apostolic Church. Missions would fail if they were conducted on any other lines. If missionaries reflected the mind of Christ and the Apostolic Church, they would be sure to make a deep impression on all who came under their influence. We agree. The Bible is being re-discovered in our time. It is not out of date, and the more its plain meaning is grasped, the fuller is seen to be its remedy for all our ills and its power to lead men straight to the Presence of God. Men need not be afraid to be

called old fashioned when they expound its message, as by so doing they are bringing home to hearts the only remedy for their needs.

Evangelistic Evangelicals. A speaker lately said that the only way in which the Evangelicals will make headway in England is by being as Evangelistic as they are Evangelical. There is profound truth in this saying. Men nowadays are ceasing to be Evangelists. The reason is not far to seek. Even where least suspected, the agnostic temper prevails. Preachers are sure about nothing, and talk round a subject instead of appealing to the certainties of revelation and the great facts that are written on every page of the New Testament. They doubt this and they question that; they give the opinions of scholars and refrain from expressing their own view. They are afraid to state the Truth as it is written, and end by giving their hearers the idea that all is in a state of confusion. A well-known Irish preacher once criticised a sermon in the words: "There was not as much Gospel in it as would save a tomtit." He was not irreverent—he was a Bishop of distinction—but he saw that the pulpit had no force, no message, no appeal to the hearts of men sin-stricken and powerless to save themselves. There is a great appeal in the Gospel—a warning and a remedy. Do men believe that there is such a thing as sin that alienates men from God? Are they convinced that the Saviour of mankind came into the world to save men from sin and to give them the power of an endless life? Is the Cross to them the meeting-place of sinner and Saviour, the altar on which the Son of God was crucified, the great Atoner and Absolver? Has man in their eyes ceased to be immortal, and is Christianity simply a philosophy of sound morality and a means by which men can console themselves by the thought that the Saviour failed to do His work on earth, and by His sacrifice showed that man may fail but may live in the hearts of others as a great Example? This is not the Gospel of St. Paul; it is not the teaching of Him who faced the Cross after Gethsamene. He died to save sinners. Take this from the New Testament and the book becomes as meaningless as many sermons called Christian are. The evangelistic note must be boldly struck if the Churches are true to their mission.

The Return to Faith. Among the many documents dealing with the effect of the breakdown of European civilisation, none has been published more striking than the article of M. Henri Lavedan. At one time he had been an atheist. "I laughed at faith," he says, "and I thought myself a wise man. When I saw France, bathed in blood, weeping, my laugh gave me no pleasure. I halted in my ways, and I saw soldiers walking calmly to death. I asked myself, 'How do you do this?' I considered the sacrifices of our people, and I saw them accepted by those who had faith in their hearts. It consoled me to think of the eternal country. . . . . How difficult it is to be an atheist in the presence of a national cemetery! One cannot be so. I deceived myself. I was a fool. All has been a terrible dream. O France, France! return to your faith and to your better days! Separation from God means ruin. I do not know if I shall be alive to-morrow. I must tell all my friends that Lavedan cannot dare die an atheist. Hell does not frighten me. This thought dominates me, 'God lives, and you are far from Him.' My soul, rejoice that you have been permitted to see the day on which I, on my knees, learned to say, 'I believe, I believe in God—I believe!'" What M. Lavedan has expressed in literary language has been experienced by thousands in the trenches and in the presence of battle. God is speaking to men in the solemnity of these hours of trial, and many true conversions have taken place. As a distinguished scholar once said, "I suddenly awoke to the belief that God is, and I became a changed man. I did not return to the faith I had discarded, because it meant nothing to me. I saw myself in the presence of God, and knew I needed Him, and He proved Himself to be my stay."

"The Brotherhood of Man." This expression has become very popular and is used in many senses. In so far as it expresses that all men are of the same stock and have similar capacities —"creatures of such large discourse, looking before and after"—it has a signification that no one can deny. It also may truth-

fully imply that all men are called to salvation, and in so far as they are, they are potential brethren in Christ. Associated with the words we frequently find the "Fatherhood of God" used in a loose way. God stands in a special relation to man, whom He has re-given His Son to redeem. Those in Christ have by the Spirit the privilege of calling Him "Abba Father"—Our Father. But are all men in this sense His sons? They can only be so called by using the word "son" in a different sense from that employed in Holy Scripture concerning those who are "heirs with Christ." We are in danger of losing sight of the facts of Revelation in our desire to be comprehensive. It is one thing to look forward to the ideal time when all will know God and serve Him with all their heart—another to anticipate this and by loose language imply that it has been reached. Another instance of unscriptural phraseology is to be found in the remark that men who die on the field of battle are saved by their death—their glorious death brings salvation with it. Even men occupying high places in Christian life have used language of this description. We are the last to depreciate the heroism of our brave soldiers who lay down their lives for their King and Country. Behind their action lies the motive to sacrifice themselves for a noble cause. When we turn to the pages of Holy Writ, we see that it is one thing to die for a cause, another thing to obtain salvation through faith in the promises of the Gospel. The man who gives himself to God, trusting in Christ, can face death without any fear; he is a son of God, saved by faith in the death of the Son of God, and meets whatever befall him in sure and certain hope of everlasting life. The war is really a call to evangelisation and insistence on the words of the Saviour, who said, "You must be born again."

Is Dogma a Necessity? A famous preacher, who was orthodox, described Dogma as "full-grown puppyism." He had doubtless in mind the dogmatic person who is always insisting that he is right, and against whose opinion nothing of any weight can be alleged. We cannot banish from life certain dogmatic facts. To say a "man must have air to live" is as much a dogma as to assert the Divinity of our Lord. A man cannot remain a man and live without air, and a man cannot be a Christian without accepting the fact that He who was born in Bethlehem, and laid claim to be one with His Father, is also God. Dr. Martineau once wrote that although the reunion of the Churches was very dear to his heart, he believed that until the "Churches have shifted their base entirely off their creed fundamentals, and planted themselves simply on the Christian ideal of spiritual character and holy life, I see no hope of the real inward union for which alone I deeply care." Even in professedly non-unitarian circles this idea has taken hold of the minds of many. Life is everything, belief is nothing. If a man call himself a Christian and live a good life, he is to be received as a "brother beloved in the faith." This is as false as it is specious. There can be no real union unless men face in the same direction and hold the same fundamental beliefs. We have now a National Government. Former political opponents who twelve months ago were in conscientious bitter antagonism are now working side by side, because they are united in a great resolve and hold certain fundamental beliefs in common. They are in the presence of an emergency which appeals to all patriots. They have a common love of their country and a conviction that they must sacrifice everything that is non-essential in order to save it from deadly peril. They are dogmatists on fundamentals, and place on one side everything else. So it is with the members of the Church of Christ. They believe in God, they believe in the Divinity of His Son, whom they know to be their Redeemer, and humbly depend on the Holy Spirit to guide them into Truth. These facts are dogmas that cannot be abandoned.

The Scotch Churches and Kikuyu. The statement of the Archbishop of Canterbury was considered by prominent Scotch theologians to be a set-back to hopes of any organic federation of the Churches. In time of war they rightly determined that the present is not the occasion for discussing polemically or analysing closely what lies behind the views that led to the "set-back," and reserve criticism until the nation has ended the great task to which it has set its hand. In this they showed true Christian patriotism. We believe that out of this terrible con-

flagration there will arise a new Christian spirit. Men are dying daily, giving their lives gladly for their country. From the front we read of non-episcopalian chaplains ministering to sick and wounded episcopalians, and of episcopalian clergymen speaking words that cheer and nerve non-episcopalians who are nearing the river that all must cross. Men are everywhere seeing the difference between essentials and non-essentials, and there is abroad a desire to seek first things and to fall back upon those great realities which are of supreme importance. As long as this temper prevails there can be little controversy on matters of secondary importance. At the foot of the Cross we are all sinners, and all need the Saviour. Only faith in His redeeming work gives us the life and help we need. It is said that when the Archbishop of Canterbury was in residence in Canterbury he wrapped himself in a great-coat and approached a tent of the Evangelisation Society. He tried to enter, and found the place so packed that he could not get in. He waited outside unrecognised, listening to the simple message from a lay evangelist. After the address was over some men left the tent, and his Grace ascended the platform, where he was recognised. Asked to say a few words, he said he had heard all that was said and agreed with it. He urged the men to follow the counsel of the evangelist. In this spirit there is real Christian unity, and wherever it prevails the problems of Kikuyu will solve themselves.

The Measure of Life. Dean Henson said in Bristol, "Life is measured not by years, but by its power to fashion men for duty, and thus by fashioning make them fit to die." Life is much more than a meditation on death. We know that the presence of a skull at old-time banquets did not make men more abstemious or more serious. The very familiarity brought with it contempt. When we put duty in the forefront of our thought we have a much nobler outlook, and to-day this sense of duty is transforming lives. A young member of the Army Medical Corps said, "I could not fight against the Germans on account of my views, but I felt that duty called me to help my country, and therefore you see me where I am." Many a young man has seen some end outside himself, caling him to do his utmost for that end, and he has gladly taken the risk of losing his life to serve that end. In the Christian life we have to remember that the noblest of all ends is set before us—doing the will of God for love of His Son, and out of gratitude for what He has done for us. Here is the highest duty that appeals to all who have heard the name of Christ and know His work. Have Christians everywhere responded and done their duty? Has the life they lived fashioned them for duty and made them fit to die? Has it made them fit to live? We must all die, and the summons may come when we least expect it. Before dying we must live, and to live truly, to serve faithfully, and to do duty day by day is the privilege of all who are in Christ. They have not only the will, they have the power, and if the present chaos in the world forces them to see the need of strength from without, they can obtain it by simple reliance upon God.

The Christian Attitude to Germany. It is hard to think kindly of German Christendom. It is even hard to think charitably of German Christians. We see men with honoured names writing articles and preaching sermons that seem to us to imply the very negation of the law of Christ. We read defences of poisonous gas, of poisoned wells, and crimes against innocent civilians. We who have read the evidence of atrocities in Belgium and France have wondered how men could sink so low and remain human beings. Yet we must remember that they in their brutality are among those for whom Christ died. We cannot forget what the Germans were before the war. Many of them have been in our homes and have been among our friends. The war has changed everything, and we must take care lest it change our Christian temper. The evil arises from the semi-deification of the State. With us in the past men said, "My country, right or wrong," In Germany the people say, "The State can do no wrong. Whatever it does for the maintenance of German Kultur, German power, and German nationality is of necessity right." We fear that the deeds that have been done will prove a barrier between the nations that cannot easily be broken down. They will rise before the minds of all men of this generation when Germany is mentioned. Our Lord prayed

for His enemies, "They know not what they do." We should pray that the eyes of Germans may be opened to see things as they are, and by so doing learn to forsake evil and follow good. We need the grace of God to lead us by His Holy Spirit into true judgments of the men who favour the cause that is stained by abominable actions that have degraded Europe, and added a reproach to the word "Christian" when applied to a nation.

Tyranny or Freedom? The forces which make for joint action are not those born of tyranny. When men shake themselves free from the dominion of tyrants their first action is to plan that the power they have broken shall not be applied to the detriment of others. We are told on many sides by Teutonic writers that our Empire is founded on restraint and robbery. The Bishop of London, when he visited the Continent, found 10,000 men from Canada —all volunteers—drawn up to hear him, and he asked, on his return: "Who could tame these children of the Prairie?" From East and West, the Antipodes, and the Old World, children of Great Britain have spontaneously offered themselves as fellow-soldiers in the great work of preserving liberty and freedom within the Empire. Nothing like it has ever been seen in the world's history, and we sometimes wonder whether the same enthusiasm and readiness to lay down life for an even higher ideal would be shown in the Church. Our faith stands rebuked, and we hear of men and women everywhere doing the work of God under every conceivable circumstance that could depress and make them faint-hearted. The tyranny of sin has been broken and the glorious liberty of the children of God calls men to His service. Every Christian man and woman is bound to consider himself or herself under obligations as binding as those that govern the lives of our soldiers. The discipline is the discipline of love and is exercised in the domain of freedom. The fruits to be brought forth are those of the Spirit, and as we have been redeemed by the blood of Christ we are bound to act as His willing "slaves." The freedom of the slaves of Christ is the greatest liberty the world witnesses, for it is liberty enjoyed by those who rejoice in the surrender of their wills to One whose service is perfect freedom.

Is Evangelicalism a Failure? We are informed that Evangelical Christianity is in the crucible. It is announced that it has failed to stand the test applied by the war, and that there will come after peace a form of Christianity free from dogma and marked by progressive characteristics which will imply a break with the past. Beneath remarks of this description it is easy to discover a confusion of thought. Evangelicalism is not formalism. It does not accept with the intellect what it denies in life. As we understand it, Evangelicalism implies a living union between sinner and Saviour —a life hid with Christ in God—devotion to the ministry of humanity because it is the service of God. The day never was when Evangelicalism stood for the acceptance of articles of belief that have no bearing upon life. We know full well that the war is testing us all. It is making more intense moral problems that are always with the thinker, and is bringing them home to every household. Has the Unitarian any reply to these questions comparable with that of the Evangelical, who sees in the death of the Son of God the emptying by love of itself in the Person of the Divine Son in order that man might be drawn to God to obtain salvation of his sin? Is there anything in world philosophy to compare with the dying love thus sealing itself and showing that the Son of man is the Son of God—divine and human. Without the sense of the Divinity of the Saviour there is nothing in Christianity but a historical illustration of the goodness of human life contrasted with the power of evil. When we grasp that He who died and rose still lives as God incarnate here on earth, we lose all sense of loneliness, and can trust as He trusted, and know that our trust in God is not misplaced.

Purification or Destruction? The Rev. F. B. Meyer, in an address at Dover, said that this war is going to bring the Churches together. He looked at the Roman Catholic Church and the Greek Church, and felt that if "only Free-churchmen kept up to the high traditions of their predecessors, they were going to do a great deal for France and lead her back to religion, and they would rid the Roman Church and the Eastern Church of corrup-

tion. He would rather see them purified than destroyed." No Christian man can fail to sympathise with the ideal of purified Romanism and "Orthodoxy" as represented by the Greek Church. We all would rejoice to see both these Churches reverting to the simplicity of the Gospel of Christ and abandoning the teaching opposed to His will. Would that we could see any hope of this resulting from the war! Has war ever been the means of bringing a purer religion to nations? Has it not been the means of bringing with it superstitious practices and a firmer hold on much that is false, instead of a facing towards the light on the part of those who dwell in semi-darkness? Traditions of freedom may make men, and, thank God, do make men, in extremity turn straight to God for help. This is the explanation of the revival of religion seen among our men at the front. On the other hand, we do not see any signs that the Roman and the Greek Churches are being purified by the war. Would that they were! We hope that the circulation of the Scriptures will do much to bring men to the Saviour, and when this is done we shall see reform from within, which may end in purification. The whole teaching of the past is that men who are brought into communion with God through the study of the Word cannot endure the unlawful terms of Communion imposed by Rome and Moscow, and are forced to worship God in connection with other Churches.

The War and French Missions.

WRITING on the subject of "The War and the Mission Work of our French Allies" Mr. Kenneth Maclennan contributes to the *Laymen's Bulletin* an arresting appeal on behalf of Protestant missions in France. In the course of his article, and concerning the Paris Missionary Society, he says:

"A strong section of the French Protestant Church is in the districts now occupied by the Germans. The northern provinces of France are industrially and commercially the richest in the land. The French people in these provinces are entirely cut off from communication with their own countrymen, and instead of being able to render their customary help to the Mission, they are themselves probably in the direst want. The French Protestants of Alsace cannot send their usual contributions, and the Swiss supporters of the Mission are themselves in financial straits owing to the war. Further, more than one-half the Protestant pastors in France have had to join their regiments. The work in their parishes is in many cases being carried on by their wives, 'some of the latter having gone into the pulpit and preached excellent sermons.' All this means much dislocation of ordinary Church work, and, of course, missionary meetings and collections are practically impossible.

"In face of all this calamity the Paris Society at the outbreak of the war made the most severe retrenchments and cut down their budget by one-half. They find it difficult to raise even this limited budget, and to make anything like efficient arrangements for carrying on the work in the field and for looking after the women and children of the missionaries who have been recalled. But these almost insuperable difficulties are being bravely faced. On the outbreak of the war the magazine of the Mission was cut down to a small eight-page pamphlet, and its first article was headed 'Courage.'

"Notwithstanding their depleted resources, the little French Protestant community are making a brave attempt to carry on all their work in the French colonies. But they asked that the people of Great Britain should provide the means of carrying on for one year the work which they have been doing in British territory. In the hour of its need the Paris Missionary Society turned to friends of missions in this country in the sure expectation that as they had not been disappointed in the military and naval alliance, they would find also a sure alliance in their spiritual enterprises. They appealed for a sum of £10,000 to tide them over their immediate difficulties. The Standing Committee of the Conference of British Missionary Societies, at a meeting held in November, decided to give the appeal all the support in its power. The C.M.S. devoted to the Paris Society the thank-offering at the opening of their new premises, the London Missionary Society made a contribution to the Society, and the leaders of other missionary societies in Great Britain gave their cordial support to the scheme.

"Amid the darkness of all the disaster consequent on the war there are bright beams of light. The situation affords a unique opportunity for promoting spiritual fellowship between our own and the French people, and there are many signs of such a happy issue. A new religious consciousness is being born in France, and Christian people there look wistfully to Great Britain for friendship. In our own land men are being stirred to a great hope for much rich fellowship with our French brethren in the work of the Kingdom of God in the days to come. In the political and military alliance the two peoples have re-discovered each other, and to many in each land has come the vision of a great and permanent alliance in the things of the spirit."

(If any of our readers desire to assist the war-time needs of the Paris Missionary Society, they may remit their contributions to the Editor, EVANGELICAL CHRISTENDOM, *who will forward them.)*

The Kikuyu Statement.

WHEN the Archbishop of Canterbury called into consultation the Consultative Body of the Lambeth Conference, the Kikuyu problem was removed from the sphere of interdenominational discussion into that of the strictly denominational. To understand fully the forces that were operative with members of the Consultative Body, the position of the Church of England must be understood. Since the Tractarian Movement arose in England there has been a strengthening of two closely allied and intertwined ideals. The sense of the "Corporate Conception" of the Church as a visible body, governed in a definite manner, free from schism, has been felt by a growing number of the Anglican clergy. This ideal varies from the realisation of all Christians being "one in Christ" to a conception of the Church which is almost Roman in its exclusiveness. The facts of life are too strong for some of those who hold extreme views, and they are forced to account for the growth and development in personal piety and Divine approval observed among "rebels against a Divine law." In practice their theory breaks down, but they hold it nevertheless. The wrong ideal is that of Apostolical Succession—"No bishop, no priest:—no priest, no sacrament" governs their thought. Only from the original fount of apostolic grace by lineal tactual descent can grace of Holy Orders be obtained, and all who dwell outside the circle of "the Church," as conceived by the holders of this view, are recipients of the "uncovenanted blessings of God." In the words often repeated, "We know that we shall receive a blessing; with you there is only hope of a blessing. We have the promises of God; with you there is presumption that the promises will be fulfilled in your case."

Unfortunately, in recent years the number of the clergy who hold the sacerdotal conception of the ministry has increased. They are a persistent, agitating body, who demand that their claims must be recognised. Bishop Gore writes, "Action is required of Evangelicals which to me seems only justifiable if Episcopacy is really of the *esse* of the Church—at any rate, action which is satisfactory to those who hold this view. This is the price that must be paid for the coherence of our communion." When the Bishops of Mombasa and Uganda gave their conditional adhesion to a scheme of federation that sanctioned the interchange of pulpits between acknowledged workers of different Churches, and the admission of recognised converts to the Lord's Table irrespective of the Churches of their baptism, and took part in a United Communion Service presided over by the Bishop of the diocese in which it was held, they called forth a "charge of heresy" from their brother of Zanzibar, who appealed to the Archbishop, as his Metropolitan, for its formal investigation. The Archbishop dismissed at once the accusation of heresy. Before giving judgment as to the propriety of these features of the scheme of federation accepted by the Bishops of Mombasa and Uganda, subject to the approval of the home authorities, he summoned to his aid the advice of the Consultative Committee. He determined to deal with the question on strictly denominational grounds. In other words, he had to decide how far the steps advocated by the scheme and the fact of the United Communion were or were not in conformity with the principles of the Church of England.

The Church of England is not a homogeneous body. Since the Oxford Movement it has been less homogeneous than before, and, as far as the clergy are concerned, there is a conflict of ideals that appears to involve incompatibility of co-existence in the same body. One set of its clergy holds that the ministry is a matter of order, and as from the earliest days bishops existed in the Church, it is their duty and privilege to hold by the Episcopal constitution. They acknowledge the validity of the ministry of non-Episcopal Churches, and rejoice to know that they and their members are in full enjoyment of Divine blessing. They would be glad to see all Churches episcopally governed; but the possession of Episcopacy is for them a privilege that does not make them in any

sense necessarily the recipients of special and peculiar grace from God. They are thankful that they have bishops, and regret that men and women, as truly members of the Church as they are, do not possess them. The other school holds so fervently the necessity of Episcopacy as an essential channel of grace, that to be without it is to be in schism from the Church of God, and to live in rebellion against the declared will of God.

The Consultative Body knew the divergence of views that prevails. They also were aware that the fundamental conceptions of a considerable number of the clergy were in direct antagonism to the principles accepted by the Kikuyu Conference, and they had heard the threats of schism from the Anglican Communion loudly uttered by men who were firm in their beliefs that to be in schism from Episcopal government meant being outside the covenant of grace. These men could not endure the idea that anyone who deliberately adhered to non-Episcopal Churches could be in any way received at the Table of the Lord when presided over by Episcopal clergymen. With these facts in view, it is possible to examine the deliverances of the Consultative Body.

The Consultative Body decided that "we see no essential difficulty in inviting a minister or lay person not of our communion to address our people, provided that the Bishop inviting him or authorising the invitation is satisfied as to his qualifications." This is in accordance with the Ordination Service of the Anglican communion, in so far as Episcopal control is concerned; for that service contains the words accompanying the presentation of the New Testament to the newly ordained deacon: "Take thou authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself." The Bishop has control over the persons to be admitted to Anglican pulpits; and in the Protestant Episcopal Church of America, in full communion with the Church of England, a Canon permits, with Episcopal consent, non-Episcopalians to occupy the pulpit. In coming to their conclusion on this point, the Consultative Body had the sanction of the Formularies and the contemporary practice of a branch of their communion.

They next pronounce on the "graver question" of the admission to the Holy Communion in Anglican Churches, communicants of other Churches. After examining the rubrics of the Book of Common Prayer, they conclude that communicants of other Churches, deprived from peculiar circumstances of the ministrations of the Churches to which they belong, may be admitted to the communion of Anglican Churches. Here again they have the practice of the Church of England in the past as precedent, and they were aware that the most eminent Bishops of the Church of England have spoken in favour of such admission. They know also that it is the custom of Chaplains on the Continent to admit to communion communicants of non-Episcopal Churches, and to reverse that custom would be to condemn the law of charity, as well as to run counter to facts that are acknowledged to be prevalent with Episcopal acquiescence.

It would naturally follow that there should be reciprocity, and that communicants of the Church of England deprived of their own ministrations should be advised to join the Lord's people round His Table at non-Episcopal administrations. When the exiles of the Commonwealth period were without the administrations of episcopally ordained clergymen, they did not communicate on the Continent with the Church of Rome: they attended the Communion services of the Reformed Churches, where they were welcomed; and this precedent appears to be identical with the position of a convert in an Anglican Mission compelled to reside in a non-Episcopal sphere of Christian activity. The Consultative Committee, however, declare that "We cannot regard any such arrangements as consistent with the principles of the Church of England."

In dealing with the United Communion Service they say that it does not come within "the scope of the considerations which we have previously advanced about exceptional cases of admission to Holy Communion." For the purity of its motive and the love that was in it, "it was acceptable to Him to whom it was offered, and whom its participants united to adore." They, however, declare that to encourage habitual action of this kind, or to consider the Kikuyu communion a precedent, "must be held to be inconsistent with principles accepted by the Church of England." It

would hinder rather than promote unity if it were followed, and would be "grievously hurtful to charity among ourselves."

The Archbishop of Canterbury considered the whole question and made a statement of his views on the subject. He accepts the admission of non-Episcopalian preachers to the Anglican Mission pulpits under the regulation of the Bishop, and pronounces without hesitation on the duty to admit non-Episcopalians deprived of their own communion services to Anglican communions. He, however, cannot sanction advising Anglican communicants to attend non-Episcopal communions. He does not, however, state that to give this advice is opposed to "the principles of the Church of England." He perceives the gravity of the issues involved, and on grounds of expediency refrains from giving assent to that part of the scheme. The United Communion is discussed by his Grace on similar lines. He sees that it gave rise to serious divergence of opinion. He is impressed by the complexities of the problem of reunion, and condemns attempts to "rush" a solution, for "whatever settlement is to be reached must be reached deliberately and under the guidance of central authority." "I believe that we shall act rightly, and that the wisest and strongest missionaries believe that we shall act rightly, in abstaining at present from such services as the closing service held at Kikuyu, now that in a world of quick tidings and of ample talk they are shown to be open to the kind of misunderstandings that have arisen." No one who reads the words of the Archbishop can fail to see that he desires to see reunion, but that recognising the discordant elements in the Anglican communion, he believes that on grounds of expediency such united communions should not be held.

We are thankful that the rigid intolerance of some Anglicans has not commended itself to the Consultative Committee and the Archbishop with reference to the first two points. We regret exceedingly that the Consultative Body has declared the advising of Anglican converts to attend the only administration of the Lord's Supper available to them "to be opposed to the principles of the Church of England," and are thankful that the Archbishop does not endorse even by implication the grounds that determined their decision. On the question of the United Communion we may quote the deliberate and carefully worded resolution of the Council of the World's Evangelical Alliance:—

> "The Council of the World's Evangelical Alliance (British Organisation) desires to record its sense of gratitude for the excellent spirit of love and unity which led fellow Christians of sister Churches to join together in a United Conference followed by the Lord's Supper at Kikuyu, and recognising the imperative need for unity in the Mission Field, the Council cordially identifies itself with the hopes and aspirations of the Conference in carrying into practice some of the ideals for which the Alliance has laboured during the past sixty-eight years, and calls upon all fellow Christians to pray that the blessing of God may follow and may prosper the aims of the Conference to prepare the hearts and minds of native Christians for the realisation and manifestation of Christian unity. The Council trusts that the action of the Kikuyu Conference may promote similar unity and co-operation in other parts of the Mission Field."

We are thankful that the Council took this view, which we believe to be in accord with the spirit and teaching of the New Testament. We are certain that it is the view that animated the Church of England before the recent spread of sacerdotal ideas in its midst, and we pray for the day when the Episcopal Churches may perceive that living union by faith with the Christ of God and life in Christ are of more importance than any ecclesiastical connection with a particular form of Church government. Membership of the Church of Christ is membership of a much wider brotherhood than that connoted by attachment to any particular Church. The important point is not whether "I am an Episcopalian or non-Episcopalian, but am I a living branch of the true Vine." If a man be that, then no Church has any Divine right to exclude him from the Lord's Table, or to forbid his joining with the only Christian Church within reach round the Table of the Lord, unless by so doing he has to accept unlawful terms of communion opposed to the plain teaching of the Word of God.

T. J. PULVERTAFT.

World Missions and Unity.

Notes and Reviews.

Turkey and the War. BRITISH missionaries no longer work in Turkish territory, but the American Missions are able to continue their work. A "Jehad" has been preached, and the war for Turks has the character of a "Holy War," only for those who were convinced that they ought to engage in it for very different reasons. Long before Turkey took her place by the side of Germany, sermons containing appeals like this were preached: "O Moslem people! gather you here at the beginning of the holy Ramazan to call you to an external holy war." For months there was no response, and when the Sheikh-ul-Islam, in November, summoned the Moslem world to the side of Turkey, he failed to make the great majority hear and heed his words. We are thankful to learn that in many quarters the hostile feeling against the benevolent work of Missions is far from general and is often superficial. We trust that this will continue so, and when peace is restored the work temporarily abandoned may be renewed under happier auspices.

The New Church in Madrid. Pastor Tornos, the beloved Spanish Evangelical leader, is to be congratulated on the successful opening of the new church and buildings erected through the generosity of Spanish Evangelicals. Spanish Evangelicals are as a rule very poor, but two members of Señor Tornos' congregation were possessed of moderate means. Dying without having near relatives, they left every penny they had to the leaders of Spanish Evangelicalism in trust to build a church, school, and small Protestant hospital, to be under the control of their good Pastor. It is noteworthy that the trustees consisted of Episcopalians and non-Episcopalians—a proof of the brotherhood that exists between Spanish Evangelicals. Without any difficulties on the part of the authorities, handsome and capacious buildings have been erected in a central position, and the opening took place in surroundings that were a striking contrast to those that faced Archbishop Plunket twenty-one years ago. Then his Grace was made a prisoner, and was forbidden to open the Church of Bishop Cabrera: now the Church of Señor Tornos is opened without remonstrance of any kind, and Madrid looked upon the occasion with great interest. This is an additional proof that Spain goes forward, and it is pleasant to narrate that the opening was attended by representatives of all the Madrid Evangelical congregations.

The Survival of Intolerance. Spain is not yet free from the spirit of the Middle Ages. In a provincial country village an Evangelical Mission had been established, and Bibles and Evangelical literature were to be found in most of the houses. Members of one of the religious orders, under the protection and patronage of the Mayor, collected all the Bibles and literature that they could find; they compelled the people to surrender the books, which they gathered together and burned in the village square as a public act. The Roman Catholic Press rejoices that Spain still has its old spirit and still lives in the Middle Ages. It looks upon the burning of the books as a kind of modern *auto de fe*, forgetting like most Englishmen, that an *auto de fe* was the public condemnation, not the burning, of heretics. The Press, on the whole, has spoken strongly against the abuse of authority on the part of the civil authorities, and the whole matter is under the consideration of the Spanish Branch of the World's Evangelical Alliance. We shall be surprised if the perpetrators of the outrage, in so far as they are under the control of the Government, will not be reproved for their breach of the laws that give freedom to Spanish citizens to exercise the right of private judgment in religious questions.

The Position of the S.P.G. Friends of reunion in the Mission Field turned with interest to certain resolutions lately passed by the Committee of the Society for the Propagation of the Gospel. This is the oldest Church of England Society, and has been always closely allied to the Bishops of the Church. It has not among the heathen so extensive a field of operations as the Church Missionary Society, but it also works among English colonists. It carries on its operations by making grants to the diocesan authorities throughout the world, and is essentially bound by a conception of the Church as a locally organised body governed on Episcopal lines. There had been much discussion as to its relation to non-Episcopal Missions. The growth of a better feeling in the field has brought many fellow-workers in the presence of heathendom into closer union, and many friends of the S.P.G. were deeply concerned by the co-operation that springs up under these circumstances. They felt that it might involve a loss of those principles that are known as Catholic, and a lowering of the sense of the privileges attached to the Episcopal form of Church government. The Committee reviewed the whole situation and came to definite resolutions.

Episcopal and other Missions. The Committee sees that the bulk of non-Episcopal Protestant Missions, as compared with the Missions of the Anglican Church, is infinitely larger. This missionary activity is distinctively Protestant, whereas the missionary efforts under S.P.G. patronage would not call itself Protestant. "The Anglican Church, with its wide sympathies, in its yearning for reunion, desires to work with this mighty force, especially in non-Christian lands, in all things in which none of her distinctive principles is compromised." Anglican missionaries are constantly approached by Protestant missionaries with a view to joint action that will add to the efficiency of the work they are engaged in, and it became necessary for the Standing Committee of the Home Central Society to give definite guidance as to what may and may not be done. Resolutions have been framed to meet the crisis, and in future all grants for buildings will be confined to those wholly the property of the Church.

The S.P.G. and Educational Institutions. The S.P.G. has decided that no grants will be made to any interdenominational or undenominational institution, but all grants will be confined to hostels attached to them, "provided that in all such hostels full Church life and teaching, as a condition precedent to the grant being made, must be guaranteed to the persons for whose use the buildings are intended, as the rightful heritage of those who are being instructed or built up in the Catholic faith." Bishop Montgomery thus expounds "full Church life and teaching": "It means the Church's year marked by its festivals and fasts, a full sacramental life, and daily religious instruction in the Catholic faith by a Churchman or Churchwoman. A chapel for daily worship, and fully vested and furnished, or else daily access to a church contiguous to the hostel." "Full Church life and teaching" also means "as much of prayer and teaching as can be assimilated by the student." It will be seen that worship apart from others is a fundamental part of the reception of grants from the S.P.G., and missionaries are the best judges of how far this resolution furthers a spirit of unity in the mission field.

Mission Unity. The Ellenwood Seminary in Manila shows how members of different Missions can work side by side in educational work without restricting conditions. Presbyterians and Methodists, United Brethren and Baptists with Congregationalists, have combined to transform the institution into a Union Theological Seminary and a Bible Training School for Christian Workers. In Nanking, China, given Churches maintain a Union Women's Bible School, and a Nurses' Institution is worked by eight Churches. Even a Theological School in this city is worked on joint lines. The University of Nanking is the fruit of the co-operation of seven Churches. In Madras, a work described by Sir Valentine Chirol as "of transcendent importance" is being conducted by ten missionary bodies, two of which are Anglican—C.M.S. and C.E.Z.M.S. The whole Women's Christian College will unite daily at prayers, and will attend Scripture lessons given by the Principal, Miss Elinor MacDougall, late Classical Lecturer in Westfield College. The institution is resi-

dential, and as such comes under the ban of the S.P.G. resolutions. Whatever may be said in theory in favour of the policy adopted by the Society, in practice it proves a barrier to united effort, in spite of the fact that in many such enterprises students may attend their own Churches on Sundays, and may be lectured on religious subjects by teachers of their own denomination.

The May Meetings. The May Meetings have come and gone. On the whole, the attendances have been good, and the tone of the addresses was uniformly good. The solemnity of the times made itself felt everywhere, and men were concerned more about fundamental truth than about personal points of view. Some of the Societies for mission work showed serious deficits, but the financial reports were better than was anticipated. The financial outlook has become graver even since the anniversaries. The strain of living expenses and the duty of meeting war charges are being felt. Professional men as a whole are in receipt of smaller incomes, and the class that is the main support of missionary work is precisely that hit hardest by the war. The middle "middle class," that lives with a narrow margin, finds that margin gone, in spite of drastic economies. Everything cannot be done that was done, and it is a conflict between the appeals of special claims and old allegiances. Organisation may succeed in reaching new people, cutting down of expenditure to a minimum may make Society economies, and the curtailment of certain avenues of appeal that are expensive may do something. The problem is grave, and every Society has commitments to men and women who have given up all to serve the Lord Christ. With faith, difficulties will be overcome, and prudence would suggest that new expenditure must be abandoned until better days return.

The War and Missions. One of the most painful aspects of the war is its effect on Mission workers in hostile territory. English missionaries have worked in German lands, and many Germans have worked in British territory. Unfortunately, some of the German missionaries have not realised the seriousness of their position, and have acted more in the interests of their Fatherland than as men who have no other end in view than preaching the Gospel. This has led to a clash between Imperial authorities and Mission agents. All the evidence that reaches us proves that the greatest consideration has been shown to German missionaries, and the tales published in America and Germany of their ill-treatment prove to be inventious. In many places English missionaries have denied themselves necessaries in order to help their German brethren cut off from home support. In the small portion of Africa that still remains under the German flag we are glad to learn that British missionaries are treated kindly. What a spectacle for heathen nations! Men preaching the Gospel of peace at war! Men loved and revered interned for political reasons! An atmosphere of ill-will takes the place of one of cordial co-operation. God alone can bring out of this conflict the unity that is indispensable for real progress.

Revival in Korea. We have heard little of Korea since the famous conspiracy trial. All those condemned are now at liberty, and we trust we shall not see a repetition of the persecution. The Methodist Church in Seoul has been the scene of a wonderful revival, which recalled the days of Whitefield. The revival owes its origin to the call given by God to the Korean pastor to devote himself to prayer. Every day he went off to a mountain to spend an hour in prayer and solitude. After some time he asked those who wished to join him in prayer to meet him daily in church at 5 a.m. Some of these meetings continued until noon, and the custom of 5 a.m. prayer meetings spread throughout the whole city. A great movement followed and extended. Thousands have confessed Christ, and now after more than two years of anxious strain once more the Korean Church is going forward with Apostolic zeal and Pentecostal results. Uganda and Korea are two of the brightest spots in the missionary world.

An American Missionary Appeal. The Protestant Episcopal Church of the United States needed £80,000 to free its Missions from accumulated deficits and to consolidate its work. The Church is small, consisting of about 1,000,000 people. It asked its members to-

give one day's income above ordinary gifts to the work of God in foreign lands. The Board and officials opened the giving by providing £2,000, and the missionaries on furlough have planned to devote out of their slender resources one day's income. The organ of the Board of Missions rightly says: "The spectacle of every communicant laying a day of his life at the Master's feet and asking Him to use it to strengthen and extend His kingdom in the world would be a mighty inspiration!" The definiteness of this appeal is its secret of success. We wonder how it would work in this country, where it is a part of our national reserve to conceal from those who know us best what our incomes are. Is it not possible for a great movement of anonymous giving to be initiated on the lines that have met with such success in the United States?

The Panama Conference. The Protestant workers in South America will hold a great conference in Panama next February. All the representatives of the Protestant Episcopal Church of the United States engaged in the field strongly advocated the presence of delegates of the Church at the conference. The Board of Missions, however, determined not to send delegates unless delegates from the Roman Church were present! Some idea that "Catholicity" demanded this governed its action; abstention seemed to pave the path for reunion. When the facts became known, the Episcopalians of the States made their opinions felt to such purpose that the Board has rescinded its former action, and by an overwhelming majority has resolved to send delegates. We hope that this action of the American branch of the Anglican Communion will make itself felt in this country, where some Anglicans maintain that it is wrong to send missionaries to work in the semi-pagan lands of South America. As our bright and always interesting contemporary, the *Chronicle* of Poughkeepsie, says: "We venture to predict that the Board's action will commend itself to all sensible men of the Church." A very serious danger has been averted. The American Episcopal Church has a great effort on hand to raise £80,000 for missionary purposes, and if the abstention had been adhered to, the money would not be forthcoming. Evangelical religion is a living force in the Protestant Episcopal Church of the United States.

The Bible in War Time. Last year the British and Foreign Bible Society alone issued 10,162,413 copies of Scripture portions or complete Bibles. This is an advance of nearly one million and a quarter on the preceding year. The issue of Bibles has decreased by 150,000. Half of the ten million books were sold by colporteurs, and this is a proof that they reach the hands of those who value them. When it is remembered that in 1900 the Society for the first time issued 5,000,000 books, the growth is extraordinary, and is a clear indication that, in spite of attacks from within and from without the Churches, the Bible is still valued and is the most widely read book in the world. The Society still carries on work in Germany, Austria, and Turkey. It supplies interned German prisoners with bilingual Testaments. In France and Russia its agents and colporteurs work faithfully, and the report tells us that "During the first eight months of the war, while guarding carefully against overlapping and waste, the Society has supplied in war distribution more than a million and a half volumes in twenty languages, and in a dozen different countries." The devotion of Bible Society agents is only equalled by their competence, and by the readiness of Bible Houses to rise to all emergencies and to meet all legitimate needs has won the gratitude of missionary workers. We look upon the Bible Society Committee and staff as a marvellous instance of true Christian unity rightly directed to a great end.

"We shall hasten the realisation of our Lord's desire and prayer that we may all be one by keeping before us our colossal task. Just as war fuses together a great and complex nation, even its different and conflicting political parties, so a true and vivid conception of the vastness and difficulty of the undertaking of world conquest for Christ will serve to draw His followers together. It is well that we recall that Christ has commanded us to give all men now living an adequate opportunity to know of Him."—JOHN R. MOTT.

The Soldier's Use of Prayer.*

By Rev. J. H. Jowett, M.A., D.D.

"*Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints: and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel.*"—EPH. vi. 18, 19.

LET us glance at the warrior as he stands before us fully armed for the field. His loins are girt about with truth, the truth revealed in Jesus Christ our Lord. He is protected back and front with a coat of mail, the righteousness of the Lord Jesus, a righteousness which covers him in a moment as with a garment, and then, little by little, imparts to him the holy likeness of his Lord. His feet are shod with readiness, and are swifty obedient to do the King's bidding and to carry His message of grace and good-will. He bears the shield of faith, his sure screen from every deadly dart springing from any kind of circumstance, whether in the cloudless noon or in the blackest midnight. On his head is the helmet of salvation, the helmet of a mighty hope, protecting his mind from the invasion of deadly distractions and from all the belittling suggestions of the evil one. In his hand he carries the sword of the Spirit, the word and thought of God, the shining thought wherewith he meets every other kind of thought and overthrows it or puts it to utter rout.

Now that surely is a brave and gleaming equipment. Surely the armour is all-sufficient and the well-defended warrior is now ready for the field. Let him go forth to meet the great enemy of souls. Let him encounter all the wiles of the devil, and let him so hold himself and so use himself as to convert every hour of opportunity into a season of spiritual glory. No, no, not yet! Steady! With all his shining armour his equipment is not yet complete. There is one other vital thing to be named, and this the Christian warrior must take along with him, for his warfare will be hopeless if he leaves it behind: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Now *why* should the Christian warrior pray? He must pray as a suppliant for the robust health of his own spirit. Yes, but why should he pray for the maintenance of his own spiritual health? What is the vital relationship between the praying soul and the attainment of moral and spiritual robustness? How is prayer related to a man's moral force? This is the relationship. A praying warrior receives into his soul the grace-energies of the eternal God. The power of grace is just the holy influence of the holy Godhead flowing into the needs of the soul and filling it with its own completeness. Now we do not pray in order to make God willing to impart this grace, but in order to fit ourselves to receive it. We do not pray to ingratiate God to good will, but to open our souls to His hospitality. We do not pray in order to create a friendly air, but to let it in; not to propitiate God, but to appropriate Him. We do not pray to turn a reluctant God toward ourselves, but to turn our reluctant selves toward a ready and bountiful God.

It is imperative that we should lay hold of this teaching very firmly. It is of the utmost moment we should know what we are doing when we pray for the bracing and sanctifying energies of the Holy Spirit. Prayer, then, I say, is first and chiefly the establishment of communion with God. Praying is the clearing of the blocked roads which are crowded with all sorts of worldly hindrances. It is the preparing of the way of the Lord. When I turn to the Lord in prayer I open the doors and windows of my soul toward the heavenlies, and I open them for the reception of any gifts of grace which God's holy love may wish me to receive. My reverent thought and prayer perfects communion between my soul and God.

---

* Delivered at Northfield, U.S.A., December 27th, 1914. (From the *Record of Christian Work*.)

I am told there is electricity in my house. I am told that this mysterious, invisible electric spirit is waiting to be my minister and to serve me in a dozen different ways. I go into a room where the genius is said to be waiting, and yet the room is held in darkness. Where is this friendly spirit? Where is the light which is one of its promised services? And then I am told that an action of mine, quite a simple one, is required, and that when the action has been performed the waiting spirit will reveal itself in radiant beams. And so I bring my will into play, and I push a button, and my action completes the circuit, and a subtle energy leaps into the carbon filaments and turns my darkness into light.

That is it! My action complete the circuit! And when I turn my will to pray, when I seek the holy sanctifying power of God, my prayer completes the circuit between my soul and God, and I receive whatever the inexhaustible fountain of grace is always waiting to bestow. And so do I say that prayer is first of all and most of all the establishing of a vital communion between the soul and God.

Lord Tennyson—in what must have been a wonderful conversation on the subject of prayer with Mr. Gladstone and Holman Hunt and James Addington Symonds—said that to him prayer was the opening of the sluice-gates between his soul and the waters of eternal life. It is worth while just to dwell upon Tennyson's figure for a moment. The figure may have been taken from a canal. You enter a lock and you are shut up within its prison. And then you open the sluice-gates and the water pours into your prison and lifts you up to the higher level, and your boat emerges again on a loftier plane of your journey.

Or the figure may have been taken from a miller's wheel. There is the miller and his mill. And the wheel is standing idle, or it is running but sluggishly and wearily at its work. And then the miller opens the sluice-gate, and the waiting waters rush along and leap upon the wheel and make it sing in the bounding rapidity of its work. Prayer, says Tennyson, is the opening of the sluice-gates and the letting into the soul of the waiting life and power of God. Prayer opens the sluice-gates and the water of life floods the sluggish affections and freshens the drowsy sympathies and braces and speeds the will like the glorious rush of the stream upon the miller's wheel. "Thy statutes have become my songs."

That, to me, is the dominant conception of prayer. Prayer opens the soul to God. Prayer opens the life to the workings of infinite grace. And now I see why the Christian soldier should be so urgently counselled to pray. Prayer keeps open his lines of communication. Prayer keeps him in touch with his base of supplies. Without prayer he is flanked and isolated by the world, the flesh, and the devil, and he will speedily give out in the dark and cloudy day. "Men ought always to pray, and not to faint."

Now, if that is the reason why the Christian soldier should pray, we are faced with the second question as to *when* he should pray. And here is the answer of the veteran warrior Paul: "Praying always." Not at some time, but at all times! "Praying always." But can we do that? "Always?" But I am called upon to earn my daily bread. I have to face a hundred different problems. Every bit of grey matter in my brain is devoting its strength to the immediate task. Is it possible for us to think of two things at once? Can we be thinking out some absorbing question in business and at the same time be praying to God? One thing is surely perfectly clear, we cannot always be thinking of God. It is constitutionally impossible.

But now, while we cannot always be thinking of God, and speaking to God, we can always be mentally disposed toward Him, so that, whatever we are doing, there can be a mental leaning or bias towards His most holy will. Let me show you what I mean. We must reverently dare to reason in this great matter as we reason in other relationships. Turn, then, for an illustration, to common gymnastics. In physical gymnastics there is no need for us to be always exercising, to be at it every moment of the waking day. The body does not need it; indeed, it would resent it, and rebel against it. But here is the healthy genius of gymnastic exercises. Regular exercises give the body a certain healthy pose, a certain vigour, an excellence of carriage, which the body retains between the exercises, when we are going about our accustomed work. That is to say, conscious exercise makes unconscious habit. Our conscious exercises force the body into atti-

tudes which persist as habits when we are doing something else. We can retain the pose of the gymnasium on the street, and we can retain it without thinking.

And so it is with spiritual exercises when they are as real as the exercises in the gymnasium. When a man prays, and prays as deliberately and purposely as he practises physical exercises, when he drills his soul as he drills his body, he gives his mind and soul a certain pose, a certain attitude, a certain stateliness and loftiness of carriage. He gives his soul a healthy bias towards God, and the soul retains the bias when he is no longer upon his knees. His soul carries itself Godward even when he is earning his daily bread. God can get at him at any time and anywhere. The way is open, the communion is unbroken.

That is the vital logic of the matter. By regular spiritual exercises we can subdue the soul to spiritual habit. Again and again throughout the day it is possible for us, by an upward glance, to confirm this habit; until it happens that the soul is always in the posture of prayer—in business, in laughter, at home or abroad, always in prayer—and therefore, in every part of the wide and varied battle-ground of life, receiving the all-sufficient grace and love of God. "Praying always, with all prayer and supplication in the Spirit."

But the Christian soldier is not only a suppliant for his own spiritual health. He is much more than this. The apostle counsels him to be a suppliant for the health of the entire Christian army. "Praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." That is to say, the Christian soldier not only prays for the health of his own spirit, but for a healthy *esprit de corps* throughout the whole militant Church of Christ. It is his duty and privilege to be prayerfully jealous for all the saints, and for the spiritual equipment of all his fellow-soldiers on the field.

Now this is a very wonderful privilege possessed by the disciple of Christ. To every believer there is entrusted the marvellous ministry of helping others to receive the energies of the Divine grace, and to strengthen them in the fierce combats of their own "evil day." For, brethren, the character of our evil days is very different. Your evil day may not be mine, and my evil day may not be yours. What makes an evil day for you may never trouble me, and what makes my day difficult and tempestuous may leave you perfectly serene. It is to be accounted for in many ways. The differences in our circumstances account, to some extent, for the differences in our evil days. The differences in our occupations create great differences in our daily warfare in the Spirit. The differences in our temperaments make no two persons' battles quite alike. And yet, with all our differences, we are all called upon to stand in our own evil day, "and having done all, to stand." Peter's evil day would be very different from John's. Thomas's evil day would be very different from Nathanael's. Dorcas's evil day would be quite different from the evil days which gloomed upon Euodia and Syntyche. But—blessed be God!—by the holy ministry of prayer we can strengthen one another to "stand in the evil day." We can help every soldier to keep his spiritual roads open and to prepare the way of the Lord. We are called upon to be sentinel suppliants on their behalf, "watching thereunto with all perseverance and supplication for all saints." We are to be ever on the lookout, vigilant for the entire army of the Lord, divinely jealous for its healthy spirit, and seeking for every man in the ranks the grace and glory which we seek for our own souls. Therefore, what a magnificent man this true soldier of the Lord must be!

And then, just to finish it all, and by one example to show us how deep and wide is this ministry of supplication, the apostle Paul asks the young Ephesian soldiers to pray for him: "And for me, that utterance may be given unto me, that I may open my mouth boldly." Let us carefully note this, and let us observe its heartening significance. These young, immature Christians in Ephesus, trembling in their early faith, are asked to pray for the old warrior in Rome. He is now "an ambassador in bonds," held in captivity in imperial Rome, and the young soldiers in Ephesus are asked to be sentinel suppliants for the stricken soldier far away. And what does he want them to pray for? Listen to him again. "And for me, that utterance may be given unto me." Have you got the real inwardness of that appeal? A poor slave in Ephesus may, by his own prayer, anoint the lips of a great apostle with grace and power. What a

vista of powerful possibility! Do all congregations realise that privilege and service concerning their ministers? "For me, that utterance may be given unto me." Do I realise that my prayers, obscure and nameless though I be, can give utterance to a Livingstone, a Moffat, or a Chalmers? Do I realise that I can pour grace upon their lips? What a brave and splendid privilege! Am I using it? I cannot get out of my mind the vision of some poor slave in Ephesus pouring grace and truth upon the apostle's lips in Rome, and I cannot get out of my imagination the surprise which awaited the slave in glory, when Paul asked him, as a fellow-labourer, to share in carrying in the sheaves.

"And for me, that utterance may be given unto me, that I may open my mouth boldly." And can we do that for a man, and do it by prayer? Can one soldier give another soldier nerve, and can he do it by prayer? Can he chase away his fears, can he change timidity into pluck, can he transform a lamb into a lion? What a marvellous power has God given to me and thee! The unbounded privilege of it all! Some slave in Ephesus giving new boldness to Paul in Rome, and enabling Paul to take some new ground and conquer it for the Lord! And once again I say, to be called to share in the apostle's triumphs! If anyone has prayed for me, your fellow-soldier, that utterance and courage may be given unto me in this service, and if by my ministry some depressed and retreating soldier finds heart again, and takes up his fallen sword, and fights anew the good fight of faith, then that suppliant shall share my holy conquest in the Lord, and the joy of the Lord shall be his strength.

So once again let us hear the apostle's counsel, and keep it in our hearts. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel."

The Harvest from Pain.

(A War Meditation.)

Pain has on earth its place!
No blind and cruel chance appoints its course:
'Tis used by God's wise grace.
Pangs precede birth; and man must have recourse
To the sharp plough, the stubborn clods to break,
That from hid seed the golden crop may wake.
The seed itself affords analogy,
It perishes to yield a progeny
Of Autumn's harvest sheaves. Blessed be pain!
God-honoured suffering—hard to sustain
In trial's hour—but made of great account
Upon your Eastern Mount;
The chosen vehicle
Of the great grace of God's Beloved Son!
So while Red War appears to men a "hell,"
Yet when once more the Voice cries, "It is done,"
Up from the poured out life there shall arise
Some Divine recompense of Sacrifice.

WILLIAM OLNEY.

Recollections of a Choice Spirit.

By Rev. Edward T. Reed.

Some time ago, in Paternoster Row, I picked up on a remainder stall a good-sized quarto book for which the small sum of sixpence was asked. The book was entitled "Recollections of a Long Life," and when away on a short holiday an opportunity occurred of reading it.

The author, the late Rev. John Stoughton, D.D., is described in Chambers's Encyclopædia as "a learned English divine." From 1872 till 1884 he was Professor of Historical Theology and Homiletics in New College, London. For many years he edited the *Evangelical Magazine*, and was the author of the "Ecclesiastical History of England," in nine volumes, and other works.

After spending the latter days of his life at Ealing, where the present writer used to see him frequently, Dr. Stoughton passed away to his eternal rest in 1897.

His book, "Recollections of a Long Life," is of more than usual interest, partly owing to the clear and vivid descriptions of the numerous places on the continent of Europe and elsewhere visited by him, and also because of the celebrated people to whom he makes reference. Some of these were his intimate friends, and as he was a man of great largeness of heart, and withal of a beautiful and Christ-like spirit, with whom Christian union was a veritable passion, his friendships were not limited to people of one section of the Church of Christ, but included those whose ecclesiastical affinities were different from his own.

On account of his passion for Christian union he had been a member of the Evangelical Alliance since its formation in 1846, and for some time was one of its Hon. Secretaries. Again and again in his "Recollections" reference is made to the same subject.

Readers of Evangelical Christendom will be especially interested in the fact that Dr. Stoughton took part in the sixth general meeting of the Evangelical Alliance, held in New York in 1873.

Referring to the first meeting of the Conference he says:—"Dr. Adams, of New York, an eminent Presbyterian pastor, delivered an address of welcome. Elaborate yet unaffected; scholarly, yet not scholastic; fervent, yet not rhapsodical; fluent, yet perfectly finished; pious, without a particle of fanaticism; it laid hold on people present, and made an impression talked of to this day. I have heard many a courteous speech at the opening of large assemblies, but never anything like that, before or since."

Dr. Stoughton modestly refrains from stating that he himself was one of those appointed to acknowledge the address of welcome; but the official report of the proceedings contains a summary of his remarks, in the course of which he said that "he had come to this country with all the feelings of an Englishman, but he been so overwhelmed with kindness that, though here only a month, he felt one-half American already. He saw in the hall the Stars and Stripes and the Union Jack peacefully folded together, and as he looked upon the audience he felt that henceforth a war between England and America would be an impossibility. As a Christian he was prepared to join hands with all in waving the banner that bears upon its folds the simple cross."

The last sentence expresses the gracious and magnanimous spirit in which Dr. Stoughton lived his life.

On the occasion of a visit to Jerusalem in 1865 he says:—"We met with Christian friends in the Holy City, and were kindly invited by Dr. Gobat, Bishop of Jerusalem, to spend an evening at his house, when he gathered together a party consisting of the principal foreign visitors at the time, most of whom were English. For two Sunday mornings we worshipped at the Church on Mount Zion, near the Episcopal residence, and were glad of an opportunity to partake of the Communion. I have always delighted in fellowship at the Lord's table with Christian brethren of different Churches, who, under different forms of administration, worship and adore the same Lord."

In 1885 the Evangelical Alliance held its autumnal conference in Edinburgh and Glasgow, and at one of the meetings Dr. Stoughton lamented, as he was accustomed to do, our numerous ecclesiastical divisions. "Here we are as Christians," he said, "connected with denominational Churches, and we may be compared to persons living in an island city, where we have our own municipal regulations, where some are in what may be called Episcopalian Square, some occupying Methodist Terrace, some residing in Congregational Road, and some liking to live by the waterside. Whilst these differences exist amongst us in this world, surely it sometimes crosses our minds that they are distinctions of a very temporary nature. The things which are seen are temporal, but the things which are not seen are eternal. We are looking away from what is familiar to what is now rare indeed—perfect unity."

One of the most beautiful friendships which Dr. Stoughton formed while Minister of Kensington Congregational Church was that with Dr. Stanley, formerly Dean of Westminster. The beginning of this friendship is thus referred to: "So began a friendship with him and Lady Augusta (Stanley) which lasted as long as they lived, and proved one of the most precious privileges vouchsafed to me, by the providence of our Heavenly Father."

Dean Stanley "was filled with an idea of comprehension, if not within wide Episcopalian limits, then by a State union of different denominations—for example thus: He would have been

glad to see a Presbyterian Moderator, a Congregational Chairman, and a Wesleyan President sitting in the House of Lords on a bench with the Bishops. He further thought that as Charles II. was willing to have Nonconformist Chaplains after the Restoration, so an English sovereign might now, without any impropriety, do the same; and if the Uniformity Act were modified so as to allow a Dissenting minister to enter a pulpit of the Establishment, there would be no legal bar in the way. My friend had the widest sympathies possible, and union, with him, was a passion."

That this intense desire for Christian union did not dissolve in mere talk was shown in 1877, when Dean Stanley invited Dr. Stoughton to deliver a missionary lecture in Westminster Abbey. Another of these lectures was delivered in the same venerable fane by the distinguished missionary, the late Dr. Robert Moffat, of the London Missionary Society.

As it was, and still is, illegal for Nonconformists to occupy the pulpit in the Established Church of England, that difficulty was got over by the lecturers using the reading desk.

When will the time come that there will be such a full recognition of the Pauline principle that, although there are differences of administration in the Christian Church, yet the Lord, who is the object of our faith and worship, will be regarded by all who love Him in sincerity, irrespective of their ecclesiastical distinctions, as the true and only bond of union, for "Ye are all one in Christ Jesus" (Gal. iii. 28), and "Christ is all and in all" (Col. iii. 11)?

The tenor of Dr. Stoughton's great career seems to have been in accordance with the sentiments expressed in the following lines:—

"My brotherhood's a circle stretching wide,
Not by a party's narrow walls confined,
Not by the sameness of opinions joined;
But saved alike by the Redeemer's blood,
And bound together by the heart of God."

Answer to Enigma.*

THE "CHURCH."

FIRM on the Rock of Christ among mankind,
The Church invokes the Spirit's fiery wind,
Whose gracious breathings rouse but to control
The storm and struggle in the sinner's soul.
Happy ere long, its carnal conflicts cease,
And the storm sinks in faith and gentle peace.

Kings own its potent sway and humbly bow
The golden diadem upon their brow.
Its clarion voice of mercy speaks to all;
But oh! how few to quicken at its call!

Once only, since Creation's work, has night
Contained with darkening clouds its saving light,
What time the Ark majestically rode
Unscathed upon the desolating flood.

The silver weighed for it in all its strength,
For scarce three pounds was counted, whilst its length,
Traced in the Prophet's view with measuring reed (Ezek. xlii. 20),
Squared just a mile, as Rabbins are agreed.

And now I feel entitled well to smile,
Since Christ's CHURCH bears the palm in all our Isle.

* We give the solution to the Enigma printed in our last issue. As we stated, it is involved. It was found among some papers in a drawer about the year 1849. We only add that all would not agree on the use and application of the word "Church" as the solution of the Enigma. For instance, the "Ark" was typical of Christ and Salvation through Him rather than of the "Church?"—ED.

World's Evangelical Alliance (British Organisation).

(Founded 1846. Incorporated 1912.)

BRANCHES of the World's Evangelical Alliance exist not only in many parts of the United Kingdom, but also in the principal countries throughout the world.

President.—The Right Hon. LORD POLWARTH.

Vice-Presidents.—The LORD BISHOP OF DURHAM, The LORD BISHOP OF NEWCASTLE, The Right Hon. LORD KINNAIRD, K.T., The Right Hon. LORD LANGFORD, K.C.V.O., The Right Hon. LORD REAY, K.T., G.C.S.I., G.C.I.E., P.C., The Right Rev. BISHOP INGHAM, D.D., The Very Rev. the DEAN OF CANTERBURY, Sir ROBERT ANDERSON, K.C.B., LL.D., F. A. BEVAN, Esq., D.L., J.P., Sir ANDREW WINGATE, K.C.I.E., Sir MATTHEW DODSWORTH, Bart., Sir ARCHIBALD CAMPBELL (of Succoth), Bart., Sir ALGERNON COOTE, Bart., H.M.L., Rev. G. CAMPBELL MORGAN, D.D., Sir ANDREW FRASER, K.C.S.I., Sir W. MACKWORTH YOUNG, K.C.S.I., The Hon. Sir C. MONTAGUE LUSH, Sir ALFRED PEARCE GOULD, K.C.V.O., T. F. VICTOR BUXTON, Esq., Rev. Prof. J. RADFORD THOMSON, M.A.

Honorary Treasurer.—Colonel D. F. DOUGLAS-JONES, R.A.

Honorary Secretaries.—Rev. Preb. H. W. WEBB-PEPLOE, M.A., JOHN WOOD, Esq.

General Secretary.—HENRY MARTYN GOOCH, Esq.

Bankers.—Messrs. BARCLAY & Co., Ltd., 1, Pall Mall East, S.W.

Auditors.—Messrs. J. & A. W. SULLY & Co., 19-21, Queen Victoria Street, E.C.

Offices.—Alliance House, 19, Russell Square, London, W.C.

. Cheques or Postal Orders should be *crossed* "Barclay & Co., 1, Pall Mall East, S.W.,' and should be made payable to the order of the "World's Evangelical Alliance (British Organisation)."

THE

Papal Decree 'Ne Temere.'

An Imperial Protest.

Being the Verbatim Report of the Speeches delivered at the Second great Meeting of Protest held in the Central Hall, Westminster, and attended by 3,000 citizens.

Now Ready, printed in bold clear type; bound in handsome cover, and containing an authorised translation of the Decree 'Ne Temere.'

Price Threepence Net. Post free 4d.

The British Government and the 'Ne Temere' Decree.

By Rev. Wm. Cokkey, M.A.

Price One Penny.

The 'Ne Temere' Decree

An Appeal to the British Nation

(Speeches delivered at the First great Meeting of Protest, convened by the World's Evangelical Alliance.)

Price Twopence.

WORLD'S EVANGELICAL ALLIANCE

(*British Organisation*),

19, RUSSELL SQUARE, LONDON, W.C.

THE

CHURCH ARMY WAR FUND

SUPPORTS.

AMBULANCE CARS at the front under British Red Cross.

RECREATION HUTS and **TENTS** in British Camps at Home, and in France, Malta, and Egypt.

RECREATION ROOMS for Sailors' and Soldiers' Wives in Garrison Towns.

WAR HOSPITAL in North France for Allied Wounded under French Red Cross.

SEVERAL OTHER BRANCHES of War Work.

PLEASE CONTRIBUTE

Cheques crossed 'Barclays', a/c Church Army,' payable to Prebendary Carlile, Hon. Chief Secretary, Bryanston Street, Marble Arch, London, W.

THE

LEBANON HOSPITAL

Asfuriyeh, Beyrout, SYRIA.

THE people of Syria sorely need help.

Recent news reports all well at the Hospital, and 110 patients under treatment.

Will you not help by sending a contribution in this time of grave anxiety?

Address: The General Secretary,
Lebanon Hospital Office,
35, Queen Victoria Street, London, E.C.

MORAVIAN MISSIONS

AND

THE WAR.

The close of the financial year showed a serious

DEFICIT OF £9,500

compared with previous year.

URGENT APPEAL

is therefore made for

PROMPT AND GENEROUS HELP.

We plead for the SELF-SACRIFICE which God calls for at this crisis for increased rather than lessened help, that there be no crippling of

THE WORK because of **THE WAR.**

"We should be false to our Country's highest interest and . . . . bring lasting shame upon our National Christianity if we allow . . . . redeeming work for the Nations . . . . to be hindered or crippled for lack of funds."

(*Laymen's Council Appeal.*)

Contributions will be thankfully acknowledged and information given by the Rev. W. Watton Cox, Secretary, at the Offices of the London Association in aid of Moravian Missions, who will also gladly arrange for Meetings, Sermons, Lectures, etc.

Office: 7, NEW COURT, LINCOLN'S INN, LONDON, W.C.